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## THE CHINESE CLASSICS

CONFUCIAN ANALECTS, THE GREAT LEARNING, AND THE DOCTRINE OF THE MEAN

LEGGE

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NENRY FROWDE OARDED UNIVERSITE PRESS WARRINGS OF AMEN COURSE. E.C.



Ore Deel MACRILLAN & CO., 118 FOCUTH AVENUE

## CHINESE CLASSICS

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# A TRANSLATION, CRITICAL AND EXEGETICAL NOTES PROLEGOMENA, AND COPIOUS INDEXES

JAMES LEGGE

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SECOND EDITION REVISED

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CONFUCIAN ANALECTS, THE GREAT LEARSING, AND THE DOCTRINE OF THE MEAN

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## THE HON. JOSEPH JARDINE, ESQ.

THE RILL SOR MEIGH IS MIGHT ABARE BY TO NOW ACRTHRED.

This Work is insecibed

為 遊 志 以 害 不 得 志 以 辦 帥 以 之. 是 意 害 不 女

Memoria, V. Pt. II. iv. a

### PREFACE.

'This author arrived in the East us a Missionary towards the end of 1839 and was stationed at Malucca for between three and four years. Before leaving England, he had enjoyed the benefit of a few months' mstruction in Chinese from the late Prefessor Kidd at University College, Landan, and was able in the beginning of 1840 to commence the study of the first of the Works in the present publiestion. It memed to him then -and the experience of one and twenty years gives its execution to the correctness of the judgmentthat be should not be able to consider himself quantied for the duties of his position, until he had thoroughly mastered the Classical Books of the Chinese, and had investigated by lourself the whole field of thought through which the sages of China had ranged, and in which were to be found the foundations of the moral, social and political life of the people. Under this conviction he addressed himself engerly to the reading of the Confucian Analysts, and procreded from them to the other Works. Circumstances occurred in the Mission at Maherea to throw entrious engagements upon him which left him little time to apend at his books, and he consequently sought about for all the assistance which he could find from the labours of men who had gone believe.

In this respect he was favouredly actuated, the charge of the Angle-Chinese College having develved upon him, so that he had free access to all the transferences in its Labrary. He had translations and dictionaries in abundance, and they facilitated his progress. Yet

viii Prepace,

he desiderated some Work upon the Chassim, in we er to il, in refull and exact, then any which to had the opportunity of consulting, and he sketched to himself it a plan of its execution. This was distinctly before him in 1841, and for several vents he boped to hear that some experienced Chinese school was preparing to give to the public something of the kind. As time went on, and he began to feel assured as to his own progress in the language it occurred to him that he might venture on such an undertaking himself. He studied, wrote cut translations, and made notes, with the project in his mind. He hopes he can say that it did not divert him from the usual active labours of a Missionary in preaching and teaching, but it did not did not allow him to test satisfied in may operations of the time then being

In 1856 he first tacked with some of his friends about his purpose, and among them was the Roy Joseph Cox, of the Westeyan Missionary Society. The question of the expense of publication cargo up. The author's idea was that by stal-by he would be able to digest his materials in rendiness for the press, and that then he would be likely on application to meet with such ancouragement from the British and other foreign morehants in China, as would enable him to go forward with his place. Mr. Cox, soon after, with out the algebraic intrinsition of his intention, mentioned the whole matter to his friend. Mr. Joseph Jardine. In comsequence of what he reported of Mr Jardin, a sentiments, the author had an interview with that gentleman when he very generously undertook to bear the expense of carrying the Work through the press. His ismented death heaves the author at liberty to speak more freely on this point than he would otherwise have done. Mr Jardine expressed himself. favourably of the plan, and said, "I know the liberality of the merchants in China, and that many of them would readily give their help to such as undertaking, but you need not have the trouble of conversing the community. If you are prepared for the tool of the publication, I will near the expense of B. We make our money in Ohma, and we amould be glad to asset in whatever promises to be of benefit to it."

The author could not but be grateful to Mr Jardine for his proffer nor did be besitate to accept it. The interruption of mis-

THEFAUL LE

motors about consequest on the breaking out of hostilities in the end of 1850 was two-walle to retired and literary work, and be immediately set about preparing some of his materials for the prem. A necessary visit to England in 1857, which kept him absent from the colony for eighteen months, proved a serious interruption but the first-fruits of the labours are now in a state to be presented to the public.

The prefere to the former edition of this volume, when it was published at Hongking in 1861, commenced with the preceding purigraphs. The author has thought it desirable to reproduce them, as giving an account of the first conception in his mind of his fabour on the Chinese Classics, and of the circumstances under which his earlier volumes were published.

Though Mr Joseph Jardine died before the publication of the first volume, the monitance given by him was continued with equal generous by his trother new for Robert Jardine, Baronet, until the second and third volumes had been published, and also during the preparation of the fourth and lifth volumes.

Soon after the publication of the fifth volume, which contained, besides the tennelation of the Confucian Text, a version of all the notes and additions to it in the voluminous Work of Too Chin-ming. the author was chiged to return to this country in 1873; but since he was appointed to his present position in the University here, transactions of the Hado-ching, the Yl-ching, and the Lt Chi, have term contributed by him to the series of The Secred Books of the East which has been assed from the Clarendon Press ornes 1879. He has thus done for the Confident Classics more than he contemplated in 1861. He then undertook to produce venuous of what are called The Four Books' and 'The Five King (Ching),' and added that 'if life and health were spared' he would like to give a approprietary volume or two, so as to embrace all the Books in the collection of The Thirteen Ching,' which began to appear under the Ting dynasty in our seventh century. He has translated ten of those Books, metuding the extensive Work of Tio Chiti-ming mentioned above Other scholars have also done their part. M. Edouard Buct, the younger, moteod, hast published at Paris in 1851 his translation

of "Le Cheou Li," the Rites, or the Official Book, of the dynasty of Chiu, under which Confucius lived; and in the present your Professor C. de Harles, of Louvaine, has given to the world a version of the other great Ritual work, the I Li

Thus all the 'Thirteen Ching' of China have been made accessible to echolars of the West, excepting the Urh (K) Ya, which has been named 'The Literary Expositor,' a lexical work, the precursor of the dictionaries which Chinese interature possesses in abundance.

To return to the volume of which a revised edition is now submitted to the public, the author would state that 1200 copies of it were printed in 1861. These were exhausted several years ago, and many calls for a new edition have come to him from China, to which only other angugements have prevented his respending sooner. So far as typographical execution is concerned, this edition ought to excel the former very much. Other improvements will also be discovered. The author has carefully gone over the text of the translation and notes. He is glad to have found eccession but rarely for correction and alteration of the former. He thought indeed at one time of recasting the whole version in a terrer and more pretentions style. He determined, however, on reflection to let it stand as it first occurred to hun, his object baving always been faithfulness to the original Chinese rather than grace of composition. Not that he is indifferent to the value of an elegant and idomatic rendering in the language of the translation, and he hopes that he was able to combine in a considerable degree correctness of interpretation and acceptableness of style. He bus to thank many friends whose Chinese scholarship is widely acknow-. ledged for assuring him of this.

He has seen it objected to his translations that they were modelled on the views of the great critic and philosopher of the Sung dynasty, the well-known Chō Het. He can only say that he commenced and has carried on his labours with the endeavour to search out the meaning for himself, independent of all commentators. He coon became aware, however, of the beauty and strength of Chō's style, the correctness of his analysis, and the comprehen-

PINEFACE. 23

mon and depth of his thought. That his own views of passages generally coincide with those of 'The Old Man of the Cloudy Valley' should be accepted, he submits, as complimentary to him rather than the reverse.

While this volume now reappears with few alterations of translation, it will be found that the alterations in the representation of proper names and names of Chinese characters generally are very many. The method adopted in it for the transliteration of their counds may be considered as a compromise between that proposed by Sir Thomas F. Wade in his Hen Ching Lit and that with which the author has become familiar through his work in connexion with 'The Sacred Rooks of the East.' The principal differences in the two transliterations are a for 6, au for ou, a for j, se for an a for urb, and w for it. He has also given up attempting to reproduce in the notes and in the seventh Appendix the names and tones of the Southern Mandarin dialect, and has endeavoured to confine himself to the tones as given in the Hein Ching Lit.

J. L.

Oxford, December, 1892.



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## PROLEGOMENA.

### CHAPTER L.

OF THE CHINESE CLASSICS DENERALLY

### SECTION I

BOOKS INCLUDED UNDER THE NAME OF THE CHINESE CLASSICA.

- The Books now recognised as of highest authority in China are comprehended under the denominations of 'The five Ching' and 'The four Sha'. The term 'hing is of text he origin, and arguines the warp threads of a web, and their adjusting it. An easy application of it is to denote what is regular and maures regularity. As used with reference to books, it indicates their authority on the subjects of which they treat. 'The five Ching' are the two concaved Works containing the truth upon the highest subjects from the sages of China, and which should be received as law by all generations. The term Sha simply means Writings or Books, the Pencil Speaking, it may be used of a single character, or of books containing thousands of characters.
- 2. The five Ching' are—the Ft\*, or, as it has been styled, 'The Book of Changes,' the Shit\*, or 'The Book of History, the Shit\*, or 'The Book of History, the Shit\*, or 'Record of Rites' and the China China', or by ring and Automa's chromela of events, extending from 722 to 481 b.c. The authorship, or compilation rather, of all these Works is loosely attributed to Confuence. But much of the Li Chi is from later tands. Of the Yt, the Shit, and the Shih, it is only in the first that we find additions attributed to the philosopher bioself, in the shape of appendixes. The China China is the only one of the five China which can with an approximation to correct ess, be described as of his own 'tanking

'五程, '四書, '易報, '書程, '詩程, '清記, '春秋

The Four Books is an abbreviation for The Books of the Four Philosophers.' The first is the Lim Yu., or 'Digested Conversations, being eccupied enactly with the savings of Confucius. He is the philosopher to which it belongs it appears in this Work under the title of the function America.' The second is the Tallson, or Great Learning, now commonly attributed to Taking Shan's, a disciple of the sage. He is the philosopher of it. The third is the Chang Yung's, or Doctrine of the Mean,' as the name has often been transmitted, though it would be better to reader it, as in the present edition, by 'The State of Equilibrium and Harmony.' Its composition is assembed to Kinng Chi's, the grandson of Confuence. He is the philosopher of it. The fourth contains the works of Meacins.

- apposed to have originated with the scholars of the Sung dynasty, in defective. The Great Learning and the Hostrine of the Mean are both found in the Record of Rites, being the th'rty-ninth and twonty-eighth Books respectively of that complation, according to the best arrangement of it.
- 4 The placet enumerations of the Classical Books specify only the pres Chang. The Yo Cat, or 'Record of Maniet,' the remains of which how form one of the Books in the Lt Chi, was sometimes added to those, tacking with them the ror Ching. A division was also made a to ame Ching, consisting of the Yi, the Shith, the Shith, the Uhan Elt, or Bitted of Clau, the Ulat, or certain 'Cere mon al Usages, the lat Cla, and the three nanotated editions of the Chion Choit to Ly Tao Chiu-ming t, Kung-yang Kaoss, and Kohang Chith in In the famous compration of the Classical Books, un lestaken by order of Tai-toung, the second emperor of the Tang dynasty (A t. 027-649), and which appeared in the reign of has successor there are thirteen Ching, viz. the Yt, the Shib. the Shit, the three editions of the Cl. un Chid, the Li Chi, the Chan Lt, the I Ll, the Confucian Analosts, the R Yau, a sort of ancient detronary, the Hallo Ching ", or Classic of Film! Piety." and the works of Menenus
  - 5. A distinction, however, was made among the Works thus

·四子之書。 論語 大學 曾黎 中康 '孔伋 樂記 周尚 ·儀禮 "春秋三傳 "左氏明 "公羊高 "穀梁赤" 爾雅 "孝經 comprehended under the same common name, and Mertius tre Lun Yu the Pa liero, the Chang Youg, and the Hadio Chang were species of as the Hadio Chang, or Smaller Casses. It thus appears, omerary to the ordinary opinion on the subject, that the Ta Hadio and Chang Youg had been published as separate treatises before the Sung dynasty and that Four Books, as distinguished from the greater Ching, had also previously found a place in the literature of China.

#### SECTION II.

#### THE AUTHORITY OF THE OUTHERS GLASSION

- This subject will be discussed in connexion with each separate Work, and it is only designed here to exhibit generally the evidence on which the Chinese Classics claim to be received as gonutee productions of the time to which they are referred.
- 2. In the memore of the Fermer Han dynasty (no 202. 4 % 24), we have one chapter which we may call the listory of Intersture !. It communess thus . After the death of Confuence !. there was an end of his exquente words, and when his severty disciples had passed away, violance began to be done to tarr meaning. It came about that there were five different editions of the Ch'un Chin, four of the Shih, and several of the Yl Amed the deorder and collisions of the warring States (8.0 481-220), truth and fassobood were still more in a state of warfare, and a said configure marked the words of the various sele lars. Then came the calmarty inflicted under the Chin dynasty (B.C. 220-205), whom the biterary monuments were destroyed by fire, in order to keep the people in ignorance. But, by and by, there armse the Han dynasty, which set itself to remedy the evil wrought by the Chin. Great efforts were made to collect supe and talk to , and the way was thrown wide open for the bringing in of Books. In the time of the emperor friako-wh\* (B.C. 140-53), portions of Books being wanting and tablets lost, so that coremones and music were

<sup>\*</sup> Yet the statements in the two lint paragraphs — 阿何合集,大学服文, 卷一. "前溪番,本志, 第十卷,藝文志 "仲尼." 额籍,—view and taldets of banders, which supplied in those days the place of paper

suffering great damage, he was moved to sorrow and said, "I am very sad for this. He therefore formed the plan of Repositories. in which the Books might be stored, and appointed officers to transcribe Books on an extensive scale, amorning the works of the various scholars that they might all be placed in the Repositories. The emperor Chang' (R.C 32 5), fix long that a portion of the Books still continued dispersed or missing, commissioned Chan Nang, the Superintendent of Guests!, to search for undecovered Books throughout the empire, and or special edict ordered the chast of the Banqueting House, Lift Herangs to examine the Classical Works, along with the commentation on them, the writings of the scholars, and all poetral productions, the Master-controller of Infantry, Zan Hwang to examine the Books on the art of war . the Grand Hintor ographor, Y.n Hsien , to examine the Books treating of the art of numbers (a.e. divination), and the imperial Physician, Lt Chu-kwo , to examine the Books on medicine. Whenever any book was done with, Haining forthwith arrouged it, indexed it, and made a digrest of it, which was presented to the emperor. While this work was in progress, Hanng ched, and the emperor Ai (u.e. 6 v. D. 1) appointed his son, Hair ', a Mester of the superial currages, to complete his father a work. On this, Ham collected all the Books, and presented a report of them, under seren divisions.

The first of these divisions seems to have been a general estalogue \* containing perhaps only the titles of the works included in the other six. The second embraced the Classical Works \* From the abstract of it, which is preserved in the chapter referred to, we find that there were 204 collections of the Yt-ching from threteen different individuals or editors \*\*; 412 collections of the Shin-ching, from nine different individuals \*, 416 volumes of the Shin-ching, from six different individuals \*\*, of the Books of Rites 555 collec-

"學成皇帝. "關者模學 光祿大夫劉向 "步兵校尉任宏 '太史合尹成 侍曹李柱國 '侍中来車都尉散、 · 賴略、'六藝略。 · 凡易 十二家, 二百九十四稿, How much of the white work was contained to weak 編, it to improve the to a secretain. If Height surpe 'Flan, primadends College Authors 'the place d'improve, de present'' ) 侍, 大家, 四百一十六卷 The college tend its Michelling are mentioned white the agree of claim, 'portional that p has been used, its might have been underwhood of individual odes. This change of terms where that by y'as in the other ammentum, we are not to understand stagle blocks or also plants. tions, from thereon different individuals, of the Books on Music, 165 reflections from my different ed tops 948 collections of History, under the heading of the Chain th, in in a wenty throo different individuals, 229 collections of the Lam Yu, named on the America and knowledge fragments, from twelve different individuals, of the Huste ching, embracing also the R YR and some other portions of the ancient interature, 59 collections, from elevan infferent individuals—and finally of the losser Learning, tang works on the form of the characters, 45 collections, from elevan different individuals. The works of Medicines were included in the second through the many the writings of what were discuss orthodox athiliars?, of which there were 836 collections from fifty three different individuals.

- 3. The above important document is sufficient to show how the emperors of the Handynasty as soon as they had made good their possession of the erapire, surned their attention to recover the ancient literature of the nation, the Chasical Books engaging their first care, and how carriently and effectively the wholes of the time responded to the wishes of their enters. In addition to the facts specified in the profess to it, I may relate that the ordinance of the Chan dynasty against possessing the Chasical Books (with the exception, as it will appear in its proper place of the Yl ching) was repeated by the second severeign of the Han, the emperor Hado Him?, in the fourth year of his reign, i. e. 191 and that a large portion of the Shuch ng was recovered in the tone of the third emperor, i. e. 179-157, while in the year it is in special Board was constituted, connecting of literat', who were put to charge of the five Ching\*
- 4. The collections reported on by Lou Ham suffered damage in the troubles which began a D 8, and continued till the rise of the second or eastern Han dynasty in the year 25. The founder of it (A D 25 57) scalarally promoted the undertaking of his predoceators, and additional repositories were required for the Books which were collected. His successors, the emperors Hado-ming 158-75), Hando-chang (76-88), and Haito-ham (89-105) took a part themselves in the studies and discussions of the Lierary tribunal, and

· 謝子略 '儒家者施 '孝惠皇帝 '武帝 建元五年初置五經博士 '顯宗孝明皇帝 '蕭宗孝章皇帝 '孝和皇帝 the amperor Hasso-ling between the years 172-178, had the text of the five Ching, as it had been fixed, cut in slabe of stone, and set up in the capital outside the gate of the Grand College. Some old accounts say that the characters were in three different forms, but they were only in one form,—see the 287th back of Chû I-tsun's great Work.

- 5. Some the Han, the successive dynasties have considered the literary monuments of the country to be an object of their special care. Many of them have issued editions of the Chassies embedying the commentaries of preceding generations. No dynasty has distinguished itself more in this has than the present Manchau possessors of the empire. In fine, the evidence is complete that the Classical Books of China have come lown from at least a century before our Uhristian era, substantially the same as we have them at present.
- auppose the Books were, when the scholars of the Hun dynasty commenced their labours upon them. They acknowledge that the tablots—we cannot here speak of manuscripts—were mutilated and in dwarder. Was the injury which they had received of such an extent that all the care and study put firth on the small remains would be of little use? This question can be answered satisfactorily, only by an examination of the evidence which is addited for the text of each particular Classic; but it can be made apparent that there is nothing, in the nature of the case, to interfere with our behaving that the materials were sufficient to enable the scholars to execute the work intrinted to them.
- 7 The hurning of the ancient flooks by order of the founder of the Chim dynasty is always referred to as the greatest disaster which they sustained, and with this is empled the slonghter of many of the Literate by the same monarch

The account which we have of these transactions in the Ristorical Records is the following:

'In his 34th year [the 34th year, that is, after he had ascended the throne of Chin. It was only the 9th after he had been acknowledged Sovereign of the emptre, communing with R. c. 213], the emperor, returning from a visit to the south, which had extended

\* Fig. 2 ft. . \* I have thought to well to understore to translate the white of the passages. Factor is Mailla morely objectively from those a parastrustive of the passages of the difficulties of the original by groing an abeligment of the

for as Yuch gave a fract in his palace at Hasen-yang, when the Great Scholars, amounting to seventy men, appeared and wished him long life. One of the principal ministers, Chin Ching-chân's came forward and said. Formers the State of Chin was only took if in extent, but Your Majesty by your spirit the efficacy and intelligent wisdom, has transportinged and settled the whole empire, and driven away all barbarons tribes, so that, wherever the sun and moon shine, all rulers appear before you as guests acknowledging subjection. You have formed the states of the various princes into provinces and districts, where the people enjoy a happy transpositive, suffering no more from the calamittes of war and contention. This condition of things will be transmitted for 10,000 generations. From the highest antiquity there has been no one in awful virtue like Your Majesty.

The emperor was pleased with this flattery, when Shin-yil Yook?, one of the Great Scholars, a native of this, advanced and mid, "The sovereigns of Ym and them, for more than a thousand years invested their some and younger histories, and increasions minusters, with domains and rule, and could thus depend upon them for support and aid,—that I have heard. But now Your Majesty is in possession of all within the some and your some and younger brothers are nothing but private individuals. The mane will be that some one will arise to pay the part of Tion Chang', or of the six nobles of Tain. Without the support of your own family, where will you find the aid which you may require? That a state of things not modelled from the besons if antiquity can long continue,—that is what I have not heard. Ching so now showing himself to be a flatterer, who increases the errors of Your Majesty, and not a loval minister."

The emperor requested the opinions of others on this representation, and the premier, Id Sze\*, said. "The five emperors were not one the double of the other, nor did the three dynastics accept one another's ways. Each had a peculiar system of government, not for the sake of the contrariety, but as being required by the changed times. Now, Your Majesty has laid the foundations of

indeed beyond what a stup d school can understand. And moreover, Yuen only talks of things belonging to the Three Dynastics, which are not fit to be models to you. At other times, when the princes were all striving together, they endeavoured to gather the wandering echolars about them; but now the empire is in a stable condition and laws and ordinances usus from one supreme authority. Let those of the people who abide in their homes give their strength to the toils of husbandry, while those who become schools should study the various laws and prohibitions. Instead of doing this however, the echolars do not learn what belongs to the present day, but study antiquity. They go on to ordinant the present time, leading the masses of the people eatrny and to disorder

"At the risk of my life, I, the prime minister, say Formerly, when the uston was downted and disturbed, there was no one who could give unity to it. The princes therefore stood up together, constant references were made to antiquity to the injury of the present state, baseless statements were decased up to confound what was real, and men made a boast of their own peculiar learning to condemn what their rulers appointed. And now, when Your Majesty has consolidated the empire, and, distinguishing black from white, has constituted it a stable unity, they still honour their possibler learning and combine together, they teach men what is contiary to your laws. When they hear that an ordinance has been issued, every one sets to discussing it with his learning. In the court, they are dimensioned in beart; out of it, they keep talking in the streets. While they make a pretence of vacating their Master, they consider it fins to have extraordinary views of their own And so they lead on the people to be guilty of murmaring and evil speaking. If these things are not prohibited, Your Mayesty's authority will decline, and parties will be formed. The best way is to prohibit them. I pray that all the Becords in charge of the Historiographers be burned, excepting those of Chin, that, with the exception of those officers belonging to the Board of Great Scholars, all throughout the empire who presume to keep copies of the blink-ching, or of the Shu-ching, or of the books of the Hundred Schools, be required to go with them to the officers in charge of the several districts, and burn them!, that all who may dare to speak

7 40 1 4

together about the Sail and the Shû be put to death, and their bedra exposent a the market-pace—that these who make mention of the pest so as to home the present, he put to death along with their treatives, that officers who must know of the violation of these recent and not a turn against the offenders, he hald equally guilty with to u. In that who sees shall not have burned their Rooks which there may after the mount of the ordinance be transfer as it sent to be sure on the wal, for feth years. The only Books which should be spared are those on mediance divination, and husbands. Whoever wants to learn the laws may go to the magnituates and learn of them."

\*The imperial decire in was- "Approved.

The destruction of the set law is related more briefly. your ofter the burning of the banks the resentament of the superor was excited by the registres at 1 flight of two scholars who had been far our ten with turn said he determined to institute a strict impury about all of their case a lise a young to find out whether they had been making outpour spice is also it him, and disturbing the nonde of the people. The prosting tion was commutated in the Consors !, and it being discovered that upwards of 400 sel olars had violated the probabilitions, the secretary buties, alive in pital, for a warning to the correct wire degradation and bancalment were employed more attretty trans let be against all who fell ander anapieron. The superors charat son, I was removatrated with him, saying that such measures sga set at se was repeated the words of Confuence and sought to matrix tim, we much elecate all the people from their infant dynasts, but his electorers offended has father so much that he was sent off from court to be with the general who was superintaining the bin ding of the great wall,

8. No attempts have been made by the ness critics and historians to discredit not recent of these exents, though some have questioned the extent of the in any inflicted by them on the monuments of their agenest ateracine. It is important to observe that the educt against the Books day not extend to the Yoching, which was

· 御史恶案問謝儿、點生傳報告引 '自除犯 禁者、四百六十餘人皆坑之城陽、The meaning of the person to a wheter to mate to that present but I am another to ends out the light of the plane of the phrase 自除.

\* Bee the constructed strange of the say 失器動氏) of the flung dynamics on the malport. In the 交感通考, 12 agreed p. 3.

exempted as being a work on devination, nor did it extend to the other classics which were in charge of the Board of Great Scholars. There ought to have been no diffict to in finding copies when the Han dynasty superscaled that of Chin and probably there would have been none but for the sack of the capital in a.c. 206 by Huing Yu, the formulable oppositent of the founder of the House of Han. Then, we are told, the fires blazed for three months among the paraces and public buildings, and must have proved as destructive to the opposite of the Great Scholars as the edict of

the tyrant had been to the copies among the people

It is to be noted also that the I fe of Shih Hwang Ti lasted only three years after the promulgation of his edict. He died in a.c. 210, and the reign of his second son who succeeded him lasted only other three years. A brief period of disorder and struggling for the supreme authority between different chiefs ensued, but the reign of the founder of the Han dynasty dates from n.c 202. Thus, eleven years were all which intervened between the order for the burning of the Books and the rise of that family, which signalized itself by the care which it bestowed for their recovery, and from the edict of the tyrant of t'h in against private individuals having copies in their keeping, to its express abengation by the emperor Hado life, there were mly twenty two years. We may believe indeed, that vigorous efforts to carry the edict into effect would not be continued longer than the life of its author - that in not for more than about three years. The calamity inflicted on the anment Books of China by the House of China could not have approached to anything like a complete destruction of them. There would be no occasion for the scholars of the Han dynasty in regard to the bulk of their ancient literature, to undertake more than the work of recemmon and editing

9. The idea of forgery by them on a large scale is out of the question. The catalogues of Liang Hain enumerated more than 13,000, volumes of a larger or smaller size, the productions of searly 600 different writers, and arranged in thirty-eight subdivisions of subjects. In the third catalogue, the first subdivision contained the orthodox writers, to the number of fifty-three, with 8,10 Works or portions of their Works. Between Mencius and

'凡魯六略,三十八種,五百九十六家,萬三千二百六十九卷 '儘家者藏.

K'ung Chi, the grandson of Conficius, eight different authors have place. The second subdivision contained the Works of the Thoist school; amounting to 903 collections, from thirty-seven different authors. The sixth subdivision contained the Mohist writers; to the number of six, with their productions in 86 collections. I specify these two subdivisions, because they embrace the Works of schools or sects antagonistic to that of Confucius, and some of their still hold a place in Chinese literature, and contain many references to the five Classics, and to Confucius and his disciples.

to. The inquiry pursued in the above paragraphs conducts us to the conclusion that the materials from which the Classics, as they have come down to us, were compiled and edited in the two centuries preceding our Christian ets, were genuine remains, going back to a still more remote period. The squry which they austranesi from the dynasty of Ch'in was, I believe, the same in character as that to which they were expend during all the time of "the Warring States. It may have been more intense in dogree, but the countains warfare which prevailed for some centuries among the different states which composed the kingdom was eminently unfavourable to the collevation of literature. Menmin tells us how the princes had made away with many of the records of antiquity, from which their own usurpations and annovations might have been condemned. Still the times were not unfruitful, either in scholars or statesmen, to whom the ways and monuments of antiquity were dear, and the space from the rise of the Chin dynasty to the death of Confuents was not very great. It only amounted to 258 years. Between these two per,oda Monenus standa as a connecting link. Born probably in the year a.c. 372, he resched, by the intervention of Kinng Cld, back to the sage lumself and us his death happened n.c. 288, we are brought down to within nearly half a contury of the Chin dynasty. From all these considerations we may proceed with con-Edence to counder each separate Work, believing that we have in these Classics and Books what the great sage of China and his disciples gave to their country more than 2000 years ago.

'道家者施. '墨家者流. 'See Heinsten, V P. II. i. a

### CHAPTER II.

#### OF THE CONFUCIAN ANALECTS

### SECTION L

PORMAZION OF THE TEXT OF THE AMALESTS BY THE SCHOLARS OF THE HAS DEMANT

When the work of collecting and editing the ramans of the Classical Books was undertaken by the scholars of Han, there appeared two different copies of the Analests, one from In, the native State of Confucius and the other from Ch'l, the State adjoining. Between these there were considerable differences. The former consisted of twenty Books or Chapters, the same as those into which the Classic is now divided. The latter contained two Books in addition, and in the twenty Books, which they had in common, the chapters and sentences were somewhat more numerous than in the Lô exemplar.

2. The names of several individuals are given, who devoted themselves to the study of those two copies of the C assic. Among the patrons of the Lū copy are mentioned the names of Hsiā hās Shāng, grand-tutor of the heir-apparent, who died at the age of 90, and in the reign of the emperor Hsiān (8 ° 73 49). Hsiāo Wang-chih', a general officer, who died in the reign of the emperor Yuan (8 ° 48-33). Wei Hsiān, who was premier of the empire from 8 ° 70-66, and his son Hsiān-ch āng!. As patrons of the Ch'l copy, we have Wang Ching, who was a censor in the year 8 ° 99°. Yung Shāng'; and Wang Chi', a statesman who died in the beginning of the reign of the emperor Yuan.

3. But a third copy of the Analesta was discovered about a.c. 150. One of the sons of the emperor Ching was appointed king of La' in the year a.c. 154, and some time after, wishing to enlarge his palace, he proceeded to pull down the house of the K'ung family, known as that where Confucius himself had lived.

"太子大傅夏侯勝。"前將軍,萧望之。"丞相, 草賢,及子,玄成。"王卿。"庸生。"中尉王吉, "魯王共(+恭) While doing so, there were found in the wall copies of the Shū ching, the Chiu. Chiū the Hado-ching, and the Lun Yu or Analests, which had been deponted there, when the edict for the burning of the Books was issued. They were all written, however, in the most ancient form of the Chinese character, which had fallon into disuse, and the king returned them to the K'ung family, the boad of which, K'ung An-kwo, gave himself to the study of them, and finally, in obedience to an imperial order, published a Work called The Lun Yu, with Explanations of the Characters, and Exhibition of the Meaning.

- 4. The recovery of this copy will be seen to be a most important direnmentance in the history of the text of the Analecte. It m referred to by Chinese writers, as 'The old Lun Yu.' In the historical narrative which we have of the affair, a circumstance is added which may appear to some minds to throw suspicion on the whole account. The king was finally arrested, we are told, in his purpose to destroy the house, by hearing the sounds of belis, inquical stones, lutes, and citherna as he was accoming the steps that led to the ancestral half or temple. This incident was contrived, we may suppose, by the K ung family, to preserve the house, or it may have been devised by the historian to glarify the sage, but we may not, on account of it, discredit the finding of the anment copies of the Books. We have Klung An-kwas own account of their being committed to him, and of the ways which he took to decipher them. The work upon the Amlects, mentioned above hos not indeed come down to us, but his labours on the Shu ching still remain
- 5. It has been already stated, that the Lan Yu of Chit contained two Books more than that of Lo. In this respect, the old Lan Yu agreed with the Lo exemplar. Those two books were wanting in it as well. The last book of the Lo Lan was divided in it, however, into two, the chapter beginning, 'The eard,' forming a whole Book by itself, and the remaining two chapters formed another Book beginning,' Two-chang.' With this trifling difference, the old and the Lo copies appear to have agreed together
  - 6. Chang Yu, prince of An-chang ', who died a.c. 4, after having
- ·科学文子。Ht. 'todynde electriciere' They were it to mid, the original forms declared by Tr'engenhinds, with large hands and fine in its Uhe the erasture from which they were named, then the mains in the profess to the Mid-chang in 'The Director Classics'' 孔安國。 "論語副解, for the profess is the Lan To in 'The Thirteen Classics' It has been try periodyal estherity in this mostor. '安昌快,裴禹.

comparison between the exemplars of Lô and Ch1, with a view to determine the true text. The case t of his labours appeared in twenty-one Books, which are mentioned in Liu Hain's catalogus. They were known as the Liun of prince Chang!, and communded general approbation. To Chang Yu is commonly assembed the ejecting from the Classic the two additional books which the Ch1 exemplar contained, but MA Twan in profess to rest that circumstance on the authority of the old Liun, which we have seen was without them! If we had the two Books, we might find sufficient reason from their contents to discredit them. That may have been sufficient for thang Yu to condemn them as he did, but we can harrily suppose that he did not have before him the old Liun, which had come to light about a century before he published his Work.

7. In the source of the second century, a new edition of the Analests, with a commentary, was published by one of the greatest scholars which China has ever produced. Chang Hailan, known also as Chang K ang chang! He died in the raign of the emperor Haien (a.b. 190-220)° at the age of 74, and the amount of his labours on the amount classical literature is almost moredible. While he adupted the Lil Lun as the received text of his time, he compared it minutely with those of Chil and the old exempler. In the last section of this chapter will be found a list of the readings in his commentary different from those which are now acknowledged in deference to the authority of Chil Hai, of the Sung dynasty. They are not many and their importance is text trifing

8 On the whole, the above statements will satisfy the reader of the cure with which the text of the Lun Yu was fixed during the dynasty of Han.

### SECTION II

AT WHAT THE AND DI WOOM, THE ADMINIST WEER WRITTER THEIR PLAN.

 At the commencement of the notes upon the first Book, under the heading, 'The Title of the Work,' I have given the received account of its authorship, which precedes the catalogue

· 張侯論. '文獻通考, 82 dzzzzv p. 3 · 娜立, 字康成. 李獻皇帝

of Ind Ham. According to that, the Analogia were compiled by the disciples of Confucius coming together after his death, and digusting the memorials of his discourses and conversations which they had severally preserved. But this cannot be true. We may become indeed, that many of the disciples put on record conversations which they had had with their master, and notes about his transfers and incidents of his life, and that these have been incorporated with the Work which we have, but that Work must have taken its present form at a period somewhat later.

In Book VIII, chapters in and iv, we have some notices of the last days of Tsang Shan, and are told that he was visited on his death-bed by the officer Mang Ching. Now Ching was the posthimous title of Chang-sun Cafelo', and we find him alive (Li Chi, II. Pt. n. 2) after the death of Juke Tão of Lû', which took place B c. 431, about fifty years after the death of Confucius.

Again, Book XIX is all occupied with the savings of the disciples. Confucius personally does not appear in it. Pairs of it, as chapters iii, xii and xviii, carry us down to a time when the disciples had schools sud followers of their own, and were accustomed to sustain their tenahings by referring to the lessons which they had heard from the eage.

Thirdly, there is the second chapter of Book XI, the second paragraph of which is evidently a note by the compilers of the Work, enumerating ten of the principal disciples, and classifying them according to their distinguishing characteristics. We can hardly suppose it to have been written while any of the sen were alive. But there is among them the name of Taze-had, who have to the age of about a handred. We not have not the AO7, three-quarters of a century after the death of Continuous at the court of Wei, to the prince of which he is reported to have presented some of the Classical Books?

2 We cannot therefore accept the above account of the origin of the Analests,—that they were compiled by the disciples of Confucius. Much more likely is the view that we owe the work to their disciples. In the note on I u t, a peculiarity is pointed out in the use of the surnames of Yew Zo and Trang Shan, which

<sup>&#</sup>x27;梅公 '智觀斯受輕於下子夏一心歷代報鬼表. 此, 1977

has made some Chinese critics attribute the compilation to their followers. But this conclusion does not a raid investigation. Other have seeigned different portions to different schools. Thus, Book V is given to the disciples of Tsze king. Book XI to those of Min Tsze-chilen. Book XIV, to Yuan Hawn, and Book XVI has been supposed to be interpolated from the Analests of the Even of we were to sequesce in these decisions, we should have accounted only for a small part of the Work. It is best to rest in the general conclusion, that it was compiled by the disciples of the sage, making free use of the written memorials concerning him which they had received, and the oral statements which they had received, and the oral statements which they had beard, from their several masters. And we shall not be for wrong, if we determine its date as about the end of the fourth, or the beginning of the fifth century before Christ.

3. In the critical work on the Four Books, called Record of Remarks in the village of Yang', it is observed, 'The Analysis, in my opinion, were made by the disciples, just ake thus record of remarks. There they were recorded, and afterwards came a firstrate hand, who gave them the beautiful becary finish which we now witness, so that there is not a character which does not have its own indispensable place? We have seen that the first of these statements contains only a small amount of truth with regard to the materials of the Analests, nor can we receive the second. If one hand or one mind had digested the materials provided by many, the arrangement and style of the work would have been different. We should not have had the same remark appearing in several Books, with attle variation, and sometones with none at all. Nor can we account on it a supposition for such tragments as the fast chapters of the ninth teach and extreath Books and many others. No definite plan has been kept in view throughout A degree of unity appears to believe to some Blooks more than others, and in general to the bret ten more than to these which follow, but there is no progress of thought or illustration of subject

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from Book to Book. And even in these write the shapters have

a compact a object, they are thrown together at random in its than

on may plan,

It is a trace to I when the Work was first alked the I in Yu. The actioner in the preceding section is sufficient to prove that when the Him schools were engaged in collecting the ancient Books, it came before them, not in broken tablets, but complete, and arranged in Books or Sections, is we now have it. The Old copy was found deposited in the wall of the house which Confucion had occupied, and must have been placed there not inter than B.C. 211, instant from the date which I have assigned to the compilation, not much more than a soluting and a built. That copy, written in the most ancient characters was, possibly the autograph of the compilars.

We have the Writings or portions of the Writings, of several authors of the third and fourth centuries before Claret. Of these, in midit on to 'The Great Learning, 'The Doctrine of the Menn,' and The Works of Mencius, I have looked over the Works of Heun thing? of the orthodox school of the philosophers Chwang and Lieb of the Thoist school? and of the heresowed Med.

In the Great Learning, Commentary, chapter iv we have the words of Ana. XII. xm. In the Doctrine of the Meso, ch. in we have Ana VI xxvn., and in ch. xxvn. 5, we have substantially Ana. III. ix. I. Mencius, II. Pt. I. i. 19 we have Ana VII xxxvi., and in vii. x. Ana. IV. 1, in III. Pt. I. iv. 11, Ana. VIII. xvoi. xix. in IV. Pt. I. xiv. 1, Ana. XI xvi. 2 in V. Pt. II. vii. 9, An. X. xvi. 4, and in VII. Pt. II. xxxvii. 1, 2, 8, Ana. V. xxi. XIII. xxi. and XVII. xvii. These quotations, however, are introduced by The Master said, or Co-during said, no mention being made of any book called The Lim Yd. or Analosis. In the Great Learning, Commentary, x. 15, we have the words of Ana. IV. iii, and its

Mencius, III Pt II, vo. 3, those of Ana. XVII. i, but without any

notice of quotation.

In the Writings of Henn Ching, Book I page 2, we find something like the words of Ana. XV xxx and on p. 6 part of XIV xxv. But in these instances there is no mark of quotation.

In the Writings of Chwang, I have noted only one passage where the words of the Austects are reproduced. Ana XVIII v is found, but with large additions, and no reference of quotation, in his treatise on ' Man in the World, associated with other Men' In all those Works, as well as in those of Ligh and Mo, the references to Confucius and his disciples, and to many circumstances of his life, are numerous. The quotetions of sayings of his not found in the Analests are likewise many, especially in the Doctrine of the Mean, in Mencius, and in the Works of Chwang Those in the latter are mostly burleaques, but those by the orthodox writers have more or less of classical authority. Some of them may be found in the Chia Yu ", or ' Narratives of the School, and in parts of the Li Chi, while others are only known to us by their occurrence in these Writings. Altogether they do not supply the evidence, for which I am in quest, of the existence of the Analests as a distinct Work, bearing the name of the Lun Yu, prior to the Chin dynasty. They leave the gresumption, however, in favour of those conclusions, which arises from the facts stated in the first section. undisturbed. They confirm it rather. They show that there was abundance of materials at hand to the scholars of Han, to comput a much larger Work with the same title, if they had felt it their duty to do the business of compilation, and not that of editing.

#### SECTION 111.

### OF COMMERCIANIES UPON THE ANALEGIS.

r. It would be a vest and unprofitable labour to attempt to give a list of the Commentaries which have been published on this Work. My object is merely to point out how zealously the business of interpretation was undertaken, as soon as the text had been

人同世。 \* In Ma's chapter against the laterate, he monthess some of the characterists of Configura on the very words of the Touth Stock of the Amaliants 家 墨。

recovered by the scholars of the Han dynasty, and with what undustry it has been persevered in down to the present time.

2 Mention has been made, in Section I 6, of the Lun of prince Chang published in the half century before our era. Pto Heien't, a distinguished scholar and officer of the reign of Kwang-wh , the first emperor of the Eastern Han dynasty, A.D. 25-57, and another scholar of the surmone ChAu?, less known but of the same time, published Works, containing arrangements of this in chapters and sentences, with explanatory notes. The critical work of Kung An-kwo un the old Lun Yu has been referred to. That was lost in consequence of suspicions under which An-kwo fell towards the close of the roign of the emperor Wd, but in the time of the emperor Shun, a p. 126-144, nunther scholar, Ma Yung', undertook the exposition of the characters in the old Lun giving at the asmo time his views of the general meaning. The labours of Chang Hattan in the second century have been mentioned. Not long after his death, there ensued a period of anarchy, when the empire was divided into three governments, well known from the celebrated bistorical romance, called 'The Three Kungdoms.' The strongest of them, the House of Wer patronized literature, and three of its high officers and scholars, Ch'an Ch'un, Wang So, and Chau Shang-lieb\*, in the first half, and probably the second quarter, of the third century, all gave to the world their notes on the Analects.

Very shortly after, five of the great ministers of the Government of Wei, Sun Yung, Chang Ch'ung, Tato Het, Histin K'al, and Ho Yen', united in the production of one great Work, entitled, 'A Collection of Explanations of the Lun Yu'.' It embodied the labours of all the writers which have been mentioned, and, having been frequently reprinted by succeeding dynastics, it still remains. The preface of the five compilers, in the form of a memorial to the emperor, so called, of the House of Wan, is published with it, and has been of much assistance to me in writing these sections. Ho

<sup>&#</sup>x27;包咸.'光武. '周氏.'至順帝時, 南郡太守, 馬融, 亦為之部說 '司農 陳聚: 太常, 王應; 博士, 周生列. '光禄火夫, 關內侯, 孫邕; 光縣大夫, 鄭沖; 散騎常侍, 中领軍, 安鄉卒侯, 曹畿; 侍中, 葡萄; 尚書, 財馬都尉, 關內侯, 何晏. '論語集解, 1 person a supp of takes street about the stable of our fourteenth sealoury

Yen was the leader among them and the work is commonly quoted as if it were the production of him alone.

1. From Ho Yen downwards, there has hardly been a dynasty which has not contributed its labourers to the disstration of the Analesta. In the Liang, which occurred the throne a good part of the sixto century there as peared the Comments of Hwang Kan , who to the seven authorities atted by Ho Yen added other thirteen, being scholars who had deserved well of the Classic during the intermediate time. Pushing over other dynastics, we come to the Sung, s. D. 960-1279. An edition of the Crassics was published by imperial authority about the beginning of the eleventh century, with the trule of 'The Correct Meaning.' The principal scholar engaged in the undertaking was Hsing Ping ' The portion of it on the Analects is commonly reprinted in The Thirteen Classics, after Ho Yen's explanations. But the names of the Sung dynasty are all thrown anto the shade by that of Che Hai, than whom China has not produced a greater scholar. He composed, or his disciples compiled, in the twelfth century, three Works on the Analogis - the first called 'Conserted Meanings' ' the second, \* Collected Comments 1, ' and the third, 'Queries ! Nothing could exceed the grace and clearness of an style and the influence which he has exerted on the literature of Chura has been almost despotic.

The arbitrary of the present dynasty, however, seem inclined to question the correctness of his views and interpretations of the Cassios, and the thief place among them is due to Milo (bli-ling), known by the local name of Hairo. His writings, under the name of The collected Works of Hairbo, have been published in eighty volumes, conto any between three and four hundred books or sections. He has nine treations on the hour Books, or parts of them and deserves to take rank with Chang Hairon and Chu Hairot the head of Changs withings he is a volument opponent of the latter. Most of the writings are to be found also in the great Work called A Collection of Works on the Change, under the Imperial dynasty of Ching 1, which contains 1400 sections, and is a notificiant of the article between the present dynasty to the illustration of its article literature.

·皇侃論語蓬 · 邢 菁. ` 論語正義 ' 論語集義 論語集註 ' 臨語東間 · 毛奇齡 ' 西河全集 ' 皇膚輕解.

#### SECTION IV.

#### OF VARIOUS STADINGS.

In 'The Collection of Supplementary Observations on the Four Books', the second chapter contains a general view of commentaries on the Analesta, and from it I extract the following list of various readings of the text found in the comments of Chang Hama, and referred to in the first section of this chapter.

Brook II. 供作共、ron. 酸 to 酸 at 特 to 结, ante 1, 十世可知, willhout 也, for 十世可知也 took III vir in the clause 必也射平, but quakes a full stor at 也 and e of the Book IV a 散 to 随 to the clause 必也射平, Book VI vi, in his has not the characters 明 若. Book VI vi, in his has not the characters 明 若. Book VI vi, in his has not the characters 明 若. Book VI vi, in a 子 疾病, Book IX ta, for 是. Book XI viv ? 民 to 提, and 尚 to 局. Book XIII in A 于 往 to 汪. xvil 1, 月 for 别 Book XIV u.xi, 济 to 方, axiv : 何是 稀 稀 者 異 to 何 总是 橘 橘 者 與. Book XVI 1 a. 接 for 例 Book XVI 1 u. 对 to 别 to 别 . Book XVII is 倒 to 别 . Rook XVII is 倒 to 别 .

These various readings are exceedingly few, and in themselves insignificant. The student who wishes to pursue this subject at length, is provided with the means in the Work of Ti Chino-abhu', expressly devoted to it. It forms sections 449-473 of the Works on the Characs, mentioned at the close of the proceeding section. A still more comprehensive work of the same kind is 'The Examination of the Text of the Characs and of Commentaries on them,' published under the superintendence of Yuan Yuan, forming chapters \$18 to 1054 of the same Collection. Chapters 1010 to 1030 are occupied with the Lun Yu; see the reference to Yuan Yuan farther on, on p. 132-

四番柘餘数 Published at 1-51 The author was a Take Yorks 曹賞体. "瞿教授,四善考異

# CHAPTER III.

### OF THE GREAT LEARNING

### SECTION 1.

HISTORY OF THE VALT, AND YOU DIFFERENT ALBANGAMENTS OF IT WHICH BANK BERN PROPOSED.

forms one of the Books of the Li Cht, or 'Record of Rites,' the formation of the text of which will be treated of in its proper place. I will only say here, that the Records of Rites had suffered much more, after the death of Confacius, than the other ancient Classics which were supposed to have been collected and digested by limit. They were in a more dilapidated condition at the time of the revival of the ancient literature under the Han dynasty, and were then published in three collections, only one of which—the Record of Rites—retains its place among the five Ching

The Record of Rites consists, according to the ordinary arrangement, of forty-sine Chapters or Books. Lad Henng (see ch. I. sect. II 2) took the lead in its furnation, and was followed by the two famous scholars, The Tel.', and his relative, The Shang!. The first of these reduced apwards of 200 chapters collected by Hislang, to eighty-nine, and Shang reduced these again to forty-six. The three other Books were added in the second century of our erathe Great Learning being one of them, by M4 Yang, mentioned in the last chapter, section III 2. Since his time, the Work has not received any further additions.

In his note appealed to what he calls the chapter of 'Chasical Text,' Chi Hai says that the tablets of the 'old copies' of the rest of the Great Learning were considerably out of order. By those old copies, he intends the Work of Chang Hainn, who published his commentary on the Casac, soon after it was completed by the additions of Mit Yung, and it is possible that the tablets were in confusion, and had not been arranged with sufficient care, but such a thing does not appear to have been suspected until the

twalfen century, nor can any evidence from ancient monuments

be adduced in its support.

I have related tow the ancient Classics were cut on clabs of stone by imperial order, a.n. 175, the text being that which the various literate had determined, and which had been adopted by Chang Haiso. The same work was performed about seventy years later, under the so-called dynasty of Wei, between the years 240 and 248, and the two sets of slans were set up together. The only difference between them was, that whereas the Classics had been cut in the first instance only in one form, the characters in the glabs of Was were in three different forms. Amid the changes of dynasties, the slabs both of Han and Wei had perished, or nearly so, before the rise of the T'ang dynasty, A. D. 624, but under one of its emperors, in the year 836, a copy of the Classics was again out on stone, though only in one form of the character. These slabs we can trace down through the Sung dynasty, when they were known as the tablets of Shen! They were in exact conformity with the text of the Classics adopted by Chang Hauan in his commentaries; and they exist at the present day at the city of Hat-an, Shen-hel, still called by the same name.

The Sung dynasty did not accomplish a similar work itself, nor did either of the two which finowed it think it necessary to ongrave in stone in this way the ancient Classica. About the muidle of the auxteenth century however, the literary world in China was startled by a report that the slabe of Wei which contained the Great Learning had been descovered. But this was nothing more than the result of an impudent attempt at an imposition, for which it is difficult to a foreigner to assign any adequate cause. The treatme, as printed from these slabs, has some trifling additions, and many alterations in the order of the text but differing from the arrangements proposed by Chi Hat, and by other scholars. There seems to be now no difference of opinion among Chinese critics that the whole affair was a forgery. The text of the Great Learning, as it appears in the Record of Rites with the commentary of Chang Hanna, and was three engraved on stone, in three different dynasties, is, to doubt, that which was edited in the linn dynasty by Ma Yung.

3 I have said, that it is possible that the tablets containing the

text were not arranged with sufficient care by him, and indeed, any one who studies the treatise attentively, will probably come to the conclusion that the part of it forming the first six charters of commentary u the present Work is but a fragment. It would not be a difficult hack to propose an arrangement of the text diff rest from one which I have yet seen, but such an undertaking would not be interesting out of Clima. My object here is simply to moution the Chinese sel Jars who have revidered themselves famous or notorious m their own country by what they have done in this way. The first was the ang Hao, a native of Lo-yang in Ho-man province, in the eleventh century? His designation was Po-shin, but since his death to has been known shortly by the style of Ming-the", which we may reprier the Wise in-doctrine. The calogies heaped on him by the Hal and others are extravagant, and he is placed immedutely after Memius in the bet of great scholars. Doubtless he was a min of vast literary acquirements. The greatest change which he introduced into the Great Learning, was to read sin' for ch in at the commencement, making the second object proposed in the treatise to be the renoration of the people, metend of loring them. This obseration and his various transpositions of the text are found in Miles Har box treatise on The Attested Text of the Creat Learning \* 1

Hardly less illustrious than Chang Hao was his younger brother Chang I, known by the style of Chang si 0°, and since his death by that of I-chwan'. He followed Hao in the adoption of the reading 'to resorate,' instead of 'to loss'. But he transposed the lext differently, more akin to the arrangement afterwards made by Cha Hal, suggesting also that there were some superfluous sentences in the old text which might conveniently be crosed. The Work, as proposed to be read by him, will be found in the volume of Mao just referred to.

We come to the name of Chû Hat who entered into the labours of the brothers Ch'ang, the younger of whom he styles has Master, in his introductory note to the Great Learning. His arrangement of the text is that now current in all the editions of the Four Books, and it had nearly displaced the ancient text

程子颢,字伯淳,河南,洛陽人, 明道, 新, 貌 '大學最交, '程子颢,字正叔,明道之弟,

altogether. The sanction of Imperial approval was given to it during the Yaan and Ming dynastica. In the editions of the Five Ching published by them, only the names of the Doctrice of the Mean and the Great Learning were preserved. No text of these Books was given and Hel-no tele us that in the rough of Ch.4-chings, the most fourishing period of the Ming dynasty (A.D. 1522-1566), when Wang Wan changs published a copy of the Great Learning, taken from the I and edition of the Therteen Ching, all the officers and actionra looked at one another in netonishment, and were arranged to suppose that the Work was a forgery Bearles adopting the reading of an for elim from the Chang, and modifying their arrangements of the text, Chu Hel made other innovations. He first divided the whole into one chapter of Classical text which he assigned to Confucius, and ten chapters of Commentary, which he assigned to the disciple Taking. Previous to him, the whole had been published, indeed, without any specification of chapters and paragraphs. He nedertook, muraover, to supply one whole chapter, which he supposed, after his mester Ch'ang, to be missing.

Since the time of Chu Hsi, many sololars have excressed their wit on the Great Learning. The work of Mio Hishao contains four arrangements of the text, proposed respectively by the set dare Wang Lu-chili? Chi P'ang-shan' Kio Ching-yt', and Ko Ch'i-chan'.

The curious student may examine them there.

Under the present dynasty, the tendency has been to deprecente the labours of Chū Hat. The integrity of the text of Chūng Hatan is zealously maintained, and the simpler method of interpretation employed by him is advocated in preference to the more offined and ingenious schomes of the Sung scholars. I have referred several times in the notes to a Work published a few years ago, under the title of The Old Text of the second Ching, with Commentary and Discussions, by Lo Chung fan of Nan hāt? I knew the man many years ago. He was a fine scholar, and had taken the second degree, or that of Chu-zān. He applied to me in 1843 for Christian baptism, and, offended by my heatancy, went and coreled himself among the disciples of another missionary. He soon, however,

· 嘉靖 · 王文成 · 王魯齊 · 季彭山· · 高景逸. · 葛屺瞻 · 望轻占本,南海羅仲 藩註辨. witherew into exclusion and spent the last years of his life in literary studies. Itse family have provided the Work on the Great Learning, and one or two others. He most exhiminally improgres nearly every judgment of Crit Hell but in his own exhibitions of the meaning he bends many ideas of the Supreme Being and of the committee of human nature, which he had tourned from the Christian Scriptures.

### SECTION IL

OF THE AUTHORITIES AND DISTINCTION OF THE TEXT INTO CLASSICAL

1. The authorship of the Great Learning is a very doubtful point, and one on which it does not appear possible to come to a decided conclusion. Cha Hal, as I have stated in the last section. determined that so much of it was Ching or Classic, being the very words of Confurma, and that all the rest was Cheen, or Commentary being the views of Trang Shan upon the signs works, recorded by his duciples. Thus, he does not expressly attribute the composition of the Treatise to Taking, as he is generally supposed to do. What he says, however, as it is destinate of external support, is contrary also to the internal evidence. The fourth chapter of commentary commences with 'The Master said bursly, if them were anything more, directly from Confuence, there would be an intimation of it in the same way. Or, if we may allow that short sayings of Contactus might be interwoven with the Work, as in the fifteenth paragraph of the tenth chapter, without referring them expressly to him, it is too much to ask us to receive the long chapter at the beginning as being from him. With regard to the Work having come from the disciples of Tsing Shan, recording their master a views the paragraph in chapter sixth, commencing with The disciple Tsing and, seems to be conclusive against such an hypothesis. So much we may be sure is Taking's, and no more. Both of the He's judgments must be set seids. We cannot admit enther the distinction of the contents into I lassical text and Chimmentary or that the Work was the production of Today's disciples.

The Who then was the author? An appear tradition attributed it to Kung Chi, the grandson of Confuctor. In a notice published, at the time of their preparation about the stone slabe of Wei, the

following statement by Unit K'wer a noted actular of the first century, a found — 'When K'ung this was living, and in straits, in Sung, being afraid lest the besons of the former sages should become obscure, and the principles of the ament severages and kings fall to the ground he therefore made the Great Learning as the warp of them and the Doctrins of the Mean as the woof. This would seem, therefore, to have been the opinion of that sarly time and I may say the only difficulty in admitting it is that no mention is made of it by Ching Hauan. There certainly is that agreement between the two treatiess, which makes their common authorship not at all unlikely.

3. Though we cannot positively assign the authorship of the Great Learning, there can be no hesitation in receiving it as a genuine monument of the Confusian school. There are not main words in it from the sage himself but it is a faithful reflection of his teachings, written by some of his followers, not far removed from him by lapse of time. It must synchronize pretty many with the Analests and may be safely inferred to the fifth cents y

# before our era

### SECTION III

#### (15 SCORE AND VALUE

- 1. The worth of the Great Learning has been red bruted in most extravagant terms by Chinese writers, and it to have been foreigners who have not yielded to them in their estimation of it. Pauthier in the 'Argument Philosophique prefixed to his translation of the Work, save.—'It is evident that the and of the Chinese philosopher is to exhibit the duties of political government as those of the perfecting of self and of the practice of virtue by all men. He felt that he had a higher mission than that with which the greater part of ancient and modern philosophers have contented themselves; and his immense hive for the happiness of huminity, which dominated over all his other sentiments, has made if his
- ·廣氏奏疏有日、虞松校刻石鉅于赖表、引漢 賈遠之言,日,孔侯霸居于宋 樞先聖之學不明, 而帝王之道歷,故作大學以經之,中庸以緣之,一 一大學羅文,一,>>>

philomphy a system of social perfeationating, which we venture to

eny, has never been equated.

Very different is the judgment passed upon the treative by a writer in the Chinese Repository. The Ta Histo is a short politico-moral discourse. To Heso, or "Superior Learning," is at the same time both the name and the subject of the discourse, it is the summan bonum of the Chinese. In opening this Pook, compiled by a disciple of Confucius, and containing his dectrines, we might expect to find a Work like Cicaro a De Opicius, but we find a very different production, consisting of a few commonplace rules for the maintenance of a good government."

My readers will perhaps think, after reading the present section.

that the truth lies between these two representations.

- 2. I believe that the Book should be stried T'do Hero", and not To Hero, and that it was so named as setting forth the higher and more extensive principles of moral science, which come into use and manifestation in the conduct of government. When Chil Hall emleavours to make the title mean-'The principles of Learning, which were taught in the higher echools of antiquity, and tools in how at the age of fifteen, all the sons of the sovereign, with the legitimate sons of the nobles, and high officers, down to the more promising scions of the common people, all entered these seminaries, and were taught the difficult lessons here inculeated, we pity the assument youth of China. Such 'atrong meat is not adapted for the nourishment of youthful minds. But the evidence adduced for the existence of such educational institutions in ancient times is unsatisfactory, and from the older interpretation of the title we advance more essily to contemplate the object and method of the Work .
- 3. The object is stated definitely enough in the opening paragraph. What the Great Learning teaches, meto illustrate illustricus virtue, to love the people; and to rest in the highest excellence. The political aim of the writer is here at once evident. He has before him on one side, the people, the masses of the empire, and over against them are those whose work and duty, delegated by Heaven is to govern them, culminating, as a class, in the sur of Heaven. The One man', the sovereign. From the fourth and

Chiana Repository the and p pla "太學, but 大學, See the note on the 18th of the West below '天子, Ch. channel Transport & A. 1 — 人, Comm. 18.5

66th paragraphs we see tool of the essens of the treatise is learned and carried into practice, the result will be that 'illustrious virtue will be illustrated throughout the nation, which will be brought. through all its length and bread), to a condition of lappy tranmultity. This object is certainly both grand and good, and if a reasonable and likesy method to secure it were proposed in the Work, language would hardly aut ply terms adequate to express its value.

4. But the above account of the object of the Great Learning leads us to the conclusion that the student of it should be a sovereign. What interest can an ordinary man have in it? It is high up in the clouds, far beyond his reach. This is a serious objection to it, and quite unfits it for a place in schools such as Chu Hat contends it once had Intelligent Clanese, whose minds were somewhat quickened by Christianity, have spoken to me of this defect, and complained of the difficulty they felt in making the book a practreal directory for their conduct. 'It is so vague and vast, was the observation of one man. The writer, however, has made some provision for the general application of his matructions. He tells us that, from the sovereign down to the mass of the people, all must consider the cultivation of the person to be the root, that is, the first thing to be attended to'. As in his method, moreover, he reaches from the cultivation of the person to the tranquillization of the kingdom, through the intermediate steps of the regulation of the family, and the government of the States, there is room for secting forth principles that parmits and reless generally may find adapted for their guidance.

5. The method which is laid down for the attnument of the great object proposed, consists of seven steps .- the investigation of things; the completion of knowledge, the amounts of the thoughts, the rectifying of the heart; the cultivation of the person, the regulation of the family, and the government of the State. These form the steps of a clunar, the end of which is the kingdom tranquilized. Panthier calls the paragraphs where they occur instances of the sorites, or abridged sy logism. But they belong

to rhetoric, and not to logic.

6. In offering some observations on these steps, and the writers treatment of them, it will be well to separate them into those proceding the cultivation of the person, and those following it; and to

<sup>4 (</sup>M. Thest, part 6.

<sup>&</sup>quot; (II. Text, pack a- 5

deal with the latter first. Let us suppose that the cultivation of the person is fully attained, every discordant mental element having been subdued and removed. It is assumed that the regulation of the family will necessarily flow from thes. Two short paragraphs are all that are given to the illustration of the point, and they are vague generalities on the subject of men's being led satisfy by their feelings and affections.

The family being regulated, there will result from it the government of the State. First, the virtues taught in the family have their correspondencies in the wider sphere. Filial piety will appear as loyalty. Fraternal submission will be seen in respect and obedience to elders and superiors. Kunness is capable of universal application. Second, 'From the loving example of one family, a whole State becomes loving and from its courtesies the whole State becomes overteenes!' Seven paragraphs suffice to illustrate these statements, and short as they are, the writer goes back to the topic of self-cultivation, returning from the family to the individual.

The State being governed, the whole empire will become peaceful and happy. There is even less of connexion, however, in the treatment of this theme, between the premiss and the conclusion, than in the two previous chapters. Nothing is said about the relation between the whole kingdom, and its component States, or any one of them. It is said at once, 'What is meant by "The making the whole kingdom peaceful and happy depends on the government of the State,' is this -- When the sovereign behaves to his aged, as the aged should be behaved to, the people become film, when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission, when the sovereign treats companionately the young and herpless, the people do the same." This is nothing but a repetition of the preceding chapter, matead of that chapter a being made a step from which to go on to the splendid consummation of the good government of the whole kingdom,

The words which I have quoted are followed by a very striking enunciation of the golden rule in its negative form, and under the name of the measuring square and all the lessons of the chapter are connected more or less closely with that. The application of this principle by a ruler, whose heart is in the first place in loving sympathy with the people, will guide him in all the exactions which

<sup>\*</sup> See Oventer ta 3.

he have upon them, and in his selection of ministers in such a way that he will see are the affections of his subjects, and his throne will be established, for 'by gaining the people, the kingdom is gained, and, by coming the people, the kingdom is lost'.' There are in this part of the treatuse many valuable sentiments, and commils for all in authority over others. The objection to it is that, as the last stop of the climax, it does not use upon all the others with the accommitted force of their conclumons, but introduces us to new principles of action, and a new line of argument. Cut off the commonoement of the first paragraph which connects it with the preceding chapters, and it would force a linef but admirable treaties by itself on the art of government.

This brief review of the writer's treatment of the concluding steps of his method will satisfy the render that the execution is not equal to the design, and, moreover, underneath all the reasoning, and more especially apparent in the eighth and much chapters of commentary (according to the ordinary armagement of the work), there lies the assumption that example is all but omnipotent. We find this principle pervading all the Confucian philosophy. And doubtiess it is a truth, most important in education and government, that the influence of example is very great. I believe, and will maist upon it hereafter in these prologomena, that we have come to overlook this element in our conduct of administration. It will be well if the study of the Chinese Classics should call attention to it. Yet is them the subject is pushed to an extreme, and represented in an extravagunt manner. Proceeding from the view of human nature that it is entirely good, and led astray only by influences from without, the sage of Clums and his followers attribute to personal example and to instruction a power which we do not find that they actually possess.

7. The steps which precode the cultivation of the person are more briefly deart with than those which we have just considered. The cultivation of the person results from the rectifying of the heart or mind. True, but in the Great Learning very insidequately set forth.

'The rectifying of the mind is realised when the thoughts are unde sincere'.' And the thoughts are smoore, when no self-deception is allowed, and we move without effort to what is right and wrong, 'as we love what is beautiful, and as we dislike a bad

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moranet fails as. According to Can lists arrangement of the Treatise, there is only one sentence from which we can frame a reply to the above question. Therefore it is east, the superior man must be watchful over himself when he is alone. Parlowing Chûs sixth chapter of commentary, and forming, we may say, pursof it, we have in the old arrangement of the Great Learning all the passages which he has distributed so as to form the provious five chapters. But even from the examination of them, we do not obtain the information which we desire on this momentage inquery

8. Indeed, the more I study the Work the more satisfied I become, that from the concatenon of what is now called the chapter of classical text to the sixth chapter of commentary, we have only a few fragments, which it is of no use trying to arrange so sa fairly to exhibit the plan of the author. According to his method, the chapter on the counexion between making the thoughts smoore and so rectifying the mental nature, should be preceded by one on the completion of knowledge as the means of making the thoughts sincere, and that again by one on the completion of knowledge by the investigation of things, or whitever else the phrase ko will may mean. I am less concerned for the loss and injury which this part of the Work has suffered, because the subject of the connexion between intelligence and vartae is very fully exhibited in the Doctrine of the Mean and will come under our notice in the review of that Treatise. The manuer in which Cha Hsi has endeavoured to supply the blank about the perfecting of knowledge by the investigation of things is too extravagant. 'The Learning for Adulta, he says, 'at the outset of its lessons, matructs the learner. in regard so all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself for a long time, he will anddenly find himself powersed of a water and increaching penetration. Then, the qualities of all things. whether external or internal the auntile or the course, will be apprehended and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge. And knowledge must be thus perfected before we can achieve the sincerity of our thoughts and the rectifying of our hearts!

Community of Community at Supple to Community v

Verily this would be learning not for adults only, but even Methuselahs would not be able to comples it. Yet for centuries this has been accepted as the orthodox exposition of the C assign Lo Chung-fan does not express himself too strongly when he says that such language is altogether mecharent. The author would only be 'imposing on himself and others.'

a The orthodox dectrine of China concerning the connexion between intelligence and virtue is most seriously erroneous, but I will not lay to the charge of the author of the Great Learning the wild representations of the commentator of our twelth contury, nor need I make here any remarks on what the doctrine really is. After the exhibition which I have given, my readers will probably conclude that the Work before us is far from developing, as Pauthier asserts, a system of social perfectionating which has never been equalled."

10. The Treatise has undoubtedly great ments, but they are not to be sought in the severity of its logical processes, or the large-minded prosecution of any course of thought. We shall find them in the announcement of certain seminal principles, which, if recognised in government and the regulation of conduct, would conduce greatly to the Lappiness and virtue of mankind. I will conclude these observations by specifying four such principles.

First. The writer conceives nobly of the object of government, that it is to make its subjects happy and good. This may not be a sufficient account of that object, but it is much to have it so clearly laid down to 'all kings and governors,' that they are to love the people, ruling not for their own gratification but for the good of those over whom they are exalted by Heaven. Very important also is the statement that suiers have no disme right but what springs from the discharge of their duty. The decree does not always rest on them. Goodness obtains it, and the want of goodness loses at 1."

Second. The insusting on personal excellence in all who have authority in the family, the state, and the kingdom, is a great moral and social principle. The influence of such personal excellence may be overstated, but by the requirement of its cultivation

the writer deserved well of his country.

Third. Still more important than the requirement of such excellence, is the principle that it must be rooted in the state of the heart, and be the natural outgrowth of internal sincerity 'As a mon thinketh in his heart, so is he.' This is the tenching slike of Solomon and the author of the Great Learning

Fourth. I mention last the striking exhibition which we have of the golden rule, though only in its begative form — What a man dishkes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in his service of his superiors; what he dishkes in those who are behind him, let him not therewith precede those who are behind him; what he dislikes in those who are behind him, let him not therewith follow those who are before him; what he dislikes to receive on the right, let him not bestow on the left, what he dislikes to receive on the left, let him not bestow on the right. This is what is called the principle with which, as with a measuring square, to regulate one's conduct."

The Work which contains those principles cannot be thought meanly of. They are 'commonplace,' as the writer in the Chinese Repository calls them, but they are at the same time eternal

varities.

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## CHAPTER IV.

### THE DOCTRINE OF THE MEAN

### SECTION L.

# THE PLACE IN THE LECUI AND ITS PUBLICATION SEPARATELY

- 1. The Doctrine of the Mean was one of the treatises which came to light in connexion with the labours of Int Height, and its place as the thirty-first Book in the Li Uti was finally determined by MA Yong and Chang Height. In the translation of the Li Chi in 'The Sacred Books of the East' it is the twenty-eighth Treatise.
- 2. But while it was thus made to form a part of the great collection of Treatises on Ceremonics, it maintained a separate footing of its own. In Liù Ham's Catalogue of the Classical Works, we find 'Two p'um of Observations on the Chung Yung'.' In the Records of the dynasty of Süi (A.O. 589-618), in the chapter on the History of Interature', there are mentioned three Works on the Chung Yung:—the first called 'The Record of the Ching Yung: in two chuns, attributed to Thi Yung, a scholar who flourished about the middle of the fifth century: the second, 'A Faraphrana and Commentary on the Chung Yung,' attributed to the emperor Wû (A.D. 502 549) of the Liang dynasty in one chuns, and the third, 'A Private Record, Determining the Meaning of the Chung Yung,' in five chun, the author, or supposed author, of which is not mentioned.

It thus appears, that the Chung Yung had been published and commented on separately, long before the time of the Sung dynasty. The scholars of that, however, devoted special attention to it, the way being led by the famous Chân Lieu-ch lat. He was followed by the two brothers Châng, but neither of them published upon it. At hist came Châ Hid, who produced his Work called

中庸說二篇 隋書。卷三十二。志第二十七。 經籍,一,四 禮記中曆傳二卷、朱散騎常持戴顧撰;中庸講疏,一卷、梁武帝撰;私記制信中順義,五卷。 周濂溪

The Chung Yung, in Chapters and Sentences', which was made the text book of the Chasne at the literary examinations, by the fourth emperor of the Yuan dynasty (A. D. 1312-1420), and from that time the name merely of the Treatise was returned in editions of the Li Cht. Neither text nor annuent commentary was given

Under the present dynasty it is not so. In the m perh edition of 'The Three Li Ching,' edited by numerous committees of scholars towards the middle of the Chien-lung raign, the Ching Yung is published in two parts, the ancient commentaries from 'The Thirteen Ching' being given aide by side with those of Chu Hol.

### SECTION II.

ITS AUTHOR; AND SOME ACCOUNT OF HIM.

- 1. The composition of the Chung Yung is attributed to Kung Cht, the grandson of Confuence. Chinese inquirers and critics are agreed on this point, and apparently on sufficient grounds. There is indeed no internal evidence in the Work to lead us to such a conclusion. Among the many quotations of Confuence words and references to him, we might have expected to find some indication that the sage was the grandfather of the author, but nothing of the kind is given. The external evidence, bowever, or that from the testimony of authorities, is very strong. In Exe-ma Chien's Historical Records, published about a.c. 100, it is expressly said that "Taxe-axe made the Chung Yung". And we have a still stronger proof, a century earlier, from Taxe-axe own descendant, K'ung Fô, whose words are "Taxe-axe compiled the Chung Yung in forty-nine pienes." We may, therefore, account the received account without hemitation.
- 2. As Cht, spoken of chiefly by his designation of Taxe-exe, thus occupies a distinguished place in the classical literature of China, it
- 中庸章句。 '子思作中庸' on the 史記,四十七孔子性家。 'This K'ung Ph (孔酬) was that demonstrate of Constitution, who had writted because to the wall of his house, on the tenting of the imperial edict for these betrating. He was a virtue blancht, and has Works are reduced in under the bills of 乳離于。 I have not seen them, but the evaluation gives a force to butted in the 四替相除說;—un 中庸.一孔差于云,于思读中庸之香,四十九篇.

may not be out of place to bring together here a few notices of him gathered from reliable sources.

He was the son of Lt. whose death took pince 3.C. 483, four years before that of the sage, his father. I have not found it recorded in what year he was born. Sze-mâ Ch'ien says he died at the age of 62. But this is evidently wrong, for we learn from Menous that he was high in favour with the duke Mû of Lû, whose accession to that principality dates in 3.C. 409, seventy years after the death of Contucius. In the 'Plates and Notices of the Worthies, sacrificed to in the Sage's Temples', it is supposed that the eixty two in the Historical Records should be eighty two. It is maintained by others that Taxe-azus life was protracted beyond 100 years'. This variety of opinions simply shows that the point cannot be positively determined. To me it seems that the conjecture in the Sacrificial Canon must be pretty near the truth's.

During the years of his boyhood, then, Tane-see must have been with his grandfather, and received his instructions. It is related, that one day, when he was alone with the sage, and heard him aighing, he went up to him, and, bowing twice, inquired the research of his grief. 'Is it,' said he, 'because you think that your descendants, through not cultivating themselves, will be unworthy of you! Or is it that, in your admiration of the ways of Yto and Shun, you are vexed that you fall short of them!' 'Child,' replied Confucius, 'how is it that you know my thoughts!' 'I have often,' and Taxe-see, 'heard from you the lesson, that when the father has gathered and propared the firewood, if the son council carry the hundle, he is to be pronounced degenerate and toworthy. The remark course frequently into my thoughts, and fills me with great apprehensions. The sage was dalighted. He

中的 (10 個) 公。 聖湖記典區考。 成以大十二位八十二之談。 Righty-two and strip-two may move easily be medicated, so written in Chapsen, there with the Raman figures. See the 四番集證, on the profess to the Charac Yung - 年百除 萬平. La himself was how in Chaffantagh twenty-first year, and if Tarty-are had been born in 17 twenty-first year, he was born in 30 the tradition in that Turness was a people of Taking Shipp who were born in 300. We must plane his father deal. I was distributed to penaltipe with a therefore quite young when his father deal. I was believed ones about the quantitate with a therefore friend, who observed a 11 cm fifty when his med, and his we is married apart into a family of We was hardly think, therefore that the was anything like that age. Li could not have married so some in hear things the was about berty whom the was hardly when the was anything like that age. Li could not have married so some in hear things the was about berty whom the was born.

amiled and said, 'Now, indeed, shall I be without auxiety! My undertakings will not come to nought. They will be carried on and flourish!'

After the death of Confirming Chi became a pupil it is each, of the philosopher Taking. But he received his instructions with discrimination, and in one instance which is recorded in the Li Chi, the pupil suddenly took the place of the master. We there read:—
'Taking said to Tase-see, "Chi, when I was engaged in mourning for my parents, neither congee nor water entered my mouth for seven days." Take-see answered, 'In ordering their rules of propriety, it was the design of the ancient kings that those who would go beyond them should stoop and keep by them, and that them who could hardly reach them should stand on tiptoe to do so. Thus it is that the superior man, in mourning for his parents, when he has been three days without water or congee, takes a staff to enable himself to rise t."

While he thus condemned the severe discipline of Tsing, Taze-ass appears, in various incidents which are related of him, to have been himself more than sufficiently secetic. As he was living in great poverty, a friend supplied him with grain, which he readily received. Another friend was emboldened by this to send him a bottle of spirits, but he declined to receive it. You receive your corn from other people, urged the donor, and why should you decline my gift, which is of less value! You can assign no ground in reason for it, and if you wish to show your independence, you should do so completely.' 'I am so poor, was the reply, 'as to be in want, and being afraid leat I should die and the sacrifices not be offered to my ancestore, I accept the green as an aims. But the spirits and the dried flesh which you offer to me are the appliances of a feast. For a poor man to be feasting as certainly unreasonable. This is the ground of my refusing your gift. I have no thought of amorting my independence "."

To the same effect is the account of Taze-sze, which we have from Liu Hsung. That scholar relates .— When Chi was living in Woi, he were a tattered cont, without any lining, and in thirty days had only nine meals. Then Taze-fing having heard of his

distress, sent a measurer to him with a cost of for-fur, and being afraid that he might not receive it, he added the message.—"When I horrow from a man, I forget it; when I give a thing, I part with it freely as if I threw it away." Taxe-are declined the gift thus effected, and when Taxe-fang mid, "I have, and you have not; why will you not take it!" he replied, "You give away as rashly as if you were casting your things into a ditch. Poor as I am, I cannot think of my body as a ditch, and do not presume to accept your gift."

Taxe-exce mother married again, after Li's death, into a family of Wei. But this circumstance, which is not at all creditable in Chinese estimation, did not attend to his affections from her. He was in Lû when he heard of her death, and proceeded to weep in the temple of his family. A disciple came to him and said, 'Your mother married again into the family of the Shû, and do you weep for her in the temple of the K'ung i' 'I am wrong,' and Taxe-exc. 'I am wrong;' and with these words he went to weep elsewhere.'

In his own married relation he does not seem to have been happy, and for some cause, which has not been transmitted to us, he divorced his wife, following in this, it has been wrongly said, the example of Configura. On her death, her son, Taze-bang\*, did not undertake any mourning for her. Taze-see's disciples were curprised and questioned him. 'Did your predecessor, a superior man, they saked, 'mourn for his mother who had been divorced?' Yee, was the reply. 'Then why do you not cause Phi\* to mourn for his mother?' Taze-see answered, 'My progenitor, a superior man, failed in nothing to pursue the proper path. His observances increased or decreased as the case required. But I cannot attain to this. While she was my wife, she was Phi's mother; when she ceased to be my wife, she ceased to be Phi's mother.' The custom of the K'ung family not to mourn for a mother who had been divorced, took its rise from Taze-see'

These few notices of Klung Chi in his more private relations bring him before us as a man of strong feeling and strong will, independent, and with a tendency to ascendent in his habits.

<sup>\*</sup> See the 四 書 集 證, so shows.

\* See the Li Cal, II. Sees. It til 15. III. Call The Sees. It til 15. III. Call The Sees. II. til 15. III. Call The Sees. II. til 15. III. Call The Sees. III. Call The Sees. II. Call The Sees. III. Call The Sees. II. Call The Sees. II. Call The Sees. II. Call The Sees. II. Call The Sees. III. Call The Sees. I

As a public character, we find him at the ducal courts of Wei, Sung, Lt, and Pt, and at each of them held in high esteem by the rulers. To Wer he was carried probably by the fact of his mother having married into that State. We are told that the prince of Wei received him with great distinction and lodged him honourably. On one occasion he said to him, 'An officer of the State of Lo, you have not despised this small and narrow Wei, but have bent your stops hither to comfort and preserve it; -- voucheafe to confer your benefits upon me. Toze-aze replied, 'If I should wish to requite your princely favour with money and silks, your treasuries are already full of them, and I am poor. If I should wish to requite it with good words, I am afraid that what I should say would not suit your ideas, so that I should speak in vain and not be listened to. The only way in which I can requite it, is by recommending to your notice men of worth. The duke said, 'Men of worth are exactly what I desire.' 'Nay,' said Ohi, 'you are not able to apprenate them.' 'Nevertheless,' was the reply, I should like to hear whom you consider deserving that name.' Tanouse replied, 'Do you wish to select your officers for the name they may have or for their reality! ' For their reality, certainly, said the duke. His guest then said, In the castern borders of your State, there is one LI Yin, who is a man of real worth.' 'What were his grandfather and father i' saked the duke. They were husbandmen, was the roply on which the duke broke into a loud heigh, saying, 'I do not like husbandry. The son of a husbandman cannot be fit for me to employ. I do not put into office all the cadets of those families even in which office is hereditary.' Tere-sze observed, 'I mention Lt Yin because of his abilities; what has the fact of his forefathers being husbandmen to do with the case? And moreover, the duke of Chiu was a great eage, and K'ang-and was a great worthy Yet if you examine their beginnings, you will find that from the business of husbandry they came forth to found their States. I did cortainly have my doubts that in the selection of your officers you did not have regard to their real character and capacity.' With this the conversation ended. The duke was silent.

Taxe-size was naturally led to Sung, as the Kung family originally aprang from that principality. One account, quoted in The

'如此氏蛙譜,卷一百二,孔氏,孔伋,

Four Books. Text and Commentary, with Proofs and Illustrations! says that he went thither in his exteenth year, and having foiled an officer of the State, named Yo So, in a conversation on the Shū Ching, his opponent was so irritated at the disgrace put on him by a youth, that he betoned to the edvice of evil counsellors, and made an attack on him to put him to death. The duke of Sung, hearing the turnult, hurried to the rescue, and when Chi found himself in safety, he said, 'When king Wan was imprisoned in Yū-li, he made the Yì of Chàu. My grandfather made the Chiua Ch'iù after he had been in danger in Ch'an and Tear. Shall I not make something when rescued from such a risk in Sung?' Upon this he made the Chung Yung in forty-nine pien.

According to this secount, the Chung Yung was the work of Texe-see's early manhood, and the tradition has obtained a wonderful prevalence. The notice in 'The Sacrificial Canon says, on the contrary, that it was the work of his old age, when he had finally

settled in Lû, which is much more likely.

Of Taze-eze in Pt, which could hardly be said to be out of Lû, we have only one short notice,—in Mencius, V. Pt. II. iii. 3, where the duke Hûi of Pt is introduced as saying, 'I treat Taze-ase as my master.'

We have fuller accounts of him in L0, where he spent all the latter years of his life, instructing his disciples to the number of several hundred, and held in great reverence by the duke M0. The duke indeed wanted to raise him to the highest office, but he declined this, and would only occupy the position of a 'guide, philosopher, and friend.' Of the attention which he demanded, however, instances will be found in Mencius, II. Pt. II. xi. x., Y. Pt. II. vi. 4, and vii. 4. In his intercourse with the duke he spoke the truth to him fearlessly. In the 'Cyclopsedia of Surnames', I find the following conversations, but I cannot tell from what source they are extracted into that Work.— 'One day, the duke said to Tass-eze, "The officer Haien told me that you do good without

Thus is the Work so often subured to as the 四書集歷, the fell title buring 書報該集證. The passage here translated from it will be found in the place several times referred to in this method.

\* The nations of the M the M the place adopted the from the place the place the place adversaged this from all adopted the view that the Work was composed in Song. Some bears adversaged this from all axvil 5 rempired with Ana. III to, is being proper, they may "that Insection, writing in Buring Frances not depreciate it as Exceptions had Mixed out of to!

\* This is the Work referred in in mote to p. 40.

wishing for any praise from men,—is it so !" Therefore replied, "No, that is not my feeling. When I cultivate what is good, I wish men to know it, for when they know it and praise me, I feel encouraged to be more scalous in the cultivation. This is what I desire, and am not able to obtain. If I cultivate what is good, and men do not know it, it is likely that in their ignorance they will speak evil of me. So by my good-doing I only come to be evil spoken of. This is what I do not desire, but am not able to avoid. In the case of a man, who gets up at cock-crowing to practise what is good and continues seculous is the endeavour till midnight, and says at the same time that he does not wish men to know it, lest they should praise him, I must say of such a man, that, if he be not described, he is stupid."

Another day, the duke asked Taze-aze, saying, 'Can my state be made to flourish t' 'It may,' was the reply. 'And how t' Taze-aze eard, 'O prince, if you and your ministers will only strive to realize the government of the duke of Chân and of Po-ch'in; practising their transforming principles, sending forth wide the favours of your ducal house, and not letting advantages flow in private channels;—if you will thus conscilute the affections of the people, and at the same time cultivate friendly relations with neighbouring states, your state will soon begin to flourish.'

On one occasion, the duke asked whether it had been the custom of old for ministers to go into mourning for a prince whose service and state they had left. Text-exa replied to him, 'Of old princes advanced their ministers to office according to propriety, and dismissed them in the same way, and hence there was that rule. But now-a-days, princes bring their ministers forward as if they were going to take them on their knees, and send them away as if they would east them into an abyes. If they do not treat them as their greatest enemies, it is well.—How can you expect the socient practice to be observed in such circumstances!!

These instances may suffice to illustrate the character of Taxo-axe, as it was displayed in his intercourse with the princes of his time. We see the same independence which he offected in private life, and a dignity not unbecoming the granden of Coulocius. But we miss the teach of thought and capacity for administration which belonged to the bage. It is with him, how-

This conversation is green to the Li Chi, St. Sect. II. Pt. ts. c.

ever, as a thinker and writer that we have to do, and his rank in that capacity will appear from the examination of the Chung Yung in the section iv below. His place in the temples of the Sage has been that of one of his four assessors, since the year 1267. He ranks with Yen Hüt, Tsking Shan, and Mancius, and bears the title of The Philosopher Tsze-sse, Transmitter of the Sage!

### SECTION III.

#### ITS INTEGRATE.

In the testimony of K'ung Fû, which has been addiced to prove the authorship of the Chung Yung, it is said that the Work consisted originally of forty-nine piece. From this statement it is argued by some, that the arrangement of it in thirty-three chapters, which originated with Chū Hat, is wrong?; but this does not affect the question of integrity, and the character piece is so vague and indefinite, that we cannot affirm that K ung Fū meant to tell us by it that Taze-ase himself divided bis Treatise into so many para-

graphs or chapters.

It is on the entry in Liû Ham's Catalogue, quoted section i.—
'Two p'ien of Observations on the Chung Yung,' that the integrity
of the present Work is called in question. Yen See-kû, of the
Tang dynasty, has a note on that entry to the effect:—'There is
now the Chung Yung in the Li Chi in one p'ess. But that is not
the original Treatuse here mantioned, but only a branch from it.'
Wang Wei, a writer of the Ming dynasty, easys:—'Ancient'y, the
Chung Yung consisted of two pien, as appears from the History of
Literature of the Han dynasty, but in the Li Chi we have only one
p'ien, which Chū Hai, when he made his "Chapters and Santences."
divided into thirty-three chapters. The old Work in two p'ess is
not to be met with now.'

These views are based on a mininterpretation of the entry in the

,拋墾子想子。 "如此四番柘餘說。如中權。 '無師古日,今禮記有中庸一篇。亦非本禮無、養此之流。'王氏維召。中庸古有二篇。見漢藝文志·而在禮記中者,一篇而已,朱子為章句,因其一篇者。 分為三十三章。而古所謂二篇者不可見矣。

Catalogue. It does not apeak of two pres of the Chong Young, but of two gian of Observations thereon. The Great Learning carries on its front the evidence of being incomplete, but the student will not easily behave that the Doctone of the Mean is so. I see no reason for calling its integrity in question, and no necessity therefore to recur to the ingenious device employed in the edition of the five ching published by the imperial authority of K'ang Hat, to get over the difficulty which Wang Wei supposes. It there appears in two plen, of which we have the following account from the author of Supplemental Remarks upon the Four Books: '- 'The proper course now is to consider the first twenty chapters in Chu Hal's arrangement as making up the first plen, and the remaining thirteen as forming the second. In this way we retain the old form of the Treatise, and do not come into collision with the views of Chu. For this auggestion we are indebted to Lu Wang-chai' (an author of the Sung dynasty)1.

### SECTION IV

ITS BOOPS AND VALUE.

2. The Doctrine of the Mean is a work not easy to understand. "It first, says the philosopher Chang, 'speaks of one principle; it pext spreads this out and embraces all things; finally, it returns and gathers them up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in accreey?. There is this mivantage, however, to the student of it, that, more than most other Chinese Treatises, it has a beginning, a middle, and an end. The first chapter stands to all that follows in the character of a text, containing several propositions of which we have the expansion or development. If that development were satisfactory, we should be able to bring our own mands en rapport with that of the author. Unfortunately it is not so. As a writer he belongs to the intuitional school more than to the legical. This is well put in the 'Continuation of the General Examination of Literary Monuments and Learned Men. - The philosopher Trang reached his conclusions by following in the train of things, watch-

<sup>&</sup>quot; the the 四書和除說, at 中庸. " See the Entreductory note of

ing and examining, whereas Texe-see proceeds directly and reaches to Heavenly virtue. His was a mysterious power of discernment, approaching to that of Yen Hitt.' We must take the Book and the author, however, as we have them, and get to their meaning, if we can, by assiduous examination and reflection.

2. Man has received his nature from Heaven. Conduct in accordance with that nature constitutes what is right and true,—is a pursuing of the proper Path. The cultivation or regulation of that path is what is called Instruction. It is with these exioms that the Trustise commences, and from such an introduction we might expect that the writer would go on to unfold the various principles of duty, derived from an analysis of man's moral constitution.

Confining himself, however, to the second axiom, he proceeds to say that 'the path may not for an instant be left, and that the superior man is cautious and careful in reference to what he does not see, and fearful and apprehensive in reference to what he does not hear. There is nothing more vimble than what is secret, and nothing more manifest than what is minute, and therefore the superior man is watchful over his aloneness.' This is not all very plain. Comparing it with the sixth chapter of Commentary in the Great Learning, it seems to inculcate what is there called 'making the thoughts sincere.' The passage contains an admonstran about equivalent to that of Solomon,—' Keep thy heart with all diligence, for out of it are the issues of life.'

The next paragraph seems to speak of the nature and the path under other names. While there are no movements of pleasure, anger, sorrow, or joy, we have what may be called the state of equilibrium. When those feelings have been moved, and they all act in the due degree, we have what may be called the state of knowness. This equilibrium is the great root of the world, and this harmony is its universal path. What is here called 'the state of equilibrium,' is the same as the nature given by Heaven, considered absolutely in itself, without deflection or inclination. Thus nature acted on from without, and responding with the various emotions, so as always 'to hit' the mark with entire

「See the 額交獻通考, Bit. exalt. art.子思.一貫子得之子證事省察, 而子思之學, 期直違天徳; 庶幾顧氏之妙悟. 中節.

correctness produces the state of harmony, and such harmonicans response is the path along which all human activities should

tirocecci.

Finally. 'Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nounshed and flourish. Here we pass into the sphere of mystery and mysticism. The language according to Chu Hal, 'describes the meritorious achievements and transforming influence of sage and spiritual men in their highest extent From the path of duty, where we tread on solid ground, the writer middenly raises us aloft on wings of air, and will carry us we know not where, and to we know not what,

3. The paragraphs thus presented, and which constitute Chd Hals first chapter, contain the sum of the whole Work. This is acknowledged by all ;-by the critics who disown Chû Hata interpretations of it, as freely as by him!. Revolving them in my own mind often and long, I collect from them the following as the ideas of the author: -- Firstly, Man has received from Heaven a moral nature by which he is constituted a law to busielf; secondly. Over this nature man requires to exercise a jealous watchfulness; and thirdly. As he possesses it, absolutely and relatively, in perfection, or attains to such possession of it, he becomes invested with the highest dignity and power, and may say to himself-'I am a god; yea, I sat in the seat of God.' I will not say here that there is impacty in the last of these ideas, but do we not have in them the same combination which we found in the Great Learning,-a combination of the ordinary and the extraordinary, the plain and the vague, which is very perplexing to the mind, and renders the Book unfit for the purposes of mental and moral discipline l

And here I may inquire whether we do right in calling the Treatise by any of the names which foreigners have hitherto used for it! In the note on the title, I have entered a little into this question. The Work is out at all what a reader must expect to find in what he supposes to be a treatise on 'The Golden Medium,' The Invariable Mean, or 'The Doctrine of the Mean.' Those

<sup>&</sup>quot; Compare Cha sha's language in his constituting note to the first chapter -- 楊 氏 所謂一篇之體要, wet klie Belle's, its his 中脂說, 卷一, \$-11-此中庸一些之領要也

chang Yang occurs in the quotations from Confuence, in nearly every chapter from the second to the eleventh, we do well to translate it by 'the course of the Mean,' or some similar terms; but the conception of it in Taze-sze a mind was of a different kind, as the preceding analysis of the first chapter sufficiently shows.

4. I may return to this point of the proper title for the Work again, but in the meantime we must proceed with the analysis of it.—The ten chapters from the second to the eleventh constitute the second part, and in them Taxe-aze quotes the words of Confucius, for the purpose, according to Chu Hai, of illustrating the meaning of the first chapter. Yet, as I have just antimated, they do not to my mind do this. Confucus bewals the rarray of the practice of the Mean, and graphically sets forth the difficulty of it. 'The empire, with its component States and families, may be ruled; dignitics and emoluments may be declined; raked weapons may be trampled under foot; but the course of the Mean can not be attained to .. 'The knowing go beyond it, and the stupid do not come up to it? Yet some have attained to it. Shun did so, humble and ever learning from people for inferior to himself\*; and Yen Hhi did so, holding fast whatever good he got hold of, and never letting it got. Tsze-lû thought the Mean could be taken by storm, but Confuents taught him better. And in fine, it is only the sage who can fully exemplify the Mean't

All these citations do not throw any light on the ideas presented in the first chapter. On the contrary, they interrupt the train of thought. Instead of showing us how virtue, or the path of duty is in accordance with our Heaven-given nature, they lead us to think of it as a mean between two extremes. Each extreme may be a violation of the law of our nature, but that is not made to appear. Confucius's sayings would be in place in illustrating the doctrine of the Peripatetics, 'which placed all virtue in a medium between opposite vices.' Here in the Chung Yung of Tese-see I have always felt them to be out of place

5 In the twelfth chapter Texe-ere speaks again himself, and we seem at once to know the voice. He begins by eaying that the way of the superior man reaches far and wide, and yet is

<sup>&</sup>quot;In the vectors in 'The Sacred Scale of the East,' I and the Frentise 'The State of Equilibrium and Harmony' 'Ch tx' 'Ch iv. 'Ch vi. 'Gh vi. 'Gh vil. 'Ch x. 'the xi. 'Encycapealle Britannics, Proliminary Dissortations, p. 316, eighth addition.

secret, by which he means to tell us that the path of duty is to be pursued everywhere and at all times, while yet the secret spring and rule of it is near at hand, in the Heaven-conferred nature, the individual consciousness, with which no stranger can intermeddle. Ohn Hat, as will be seen in the notes, gives a different interpretation of the atterance. But the view which I have adopted is maintained convincingly by Mao Hat-ho in the second part of his 'Observations on the Chung Yung.' With this chapter communees the third part of the Work, which embraces also the eight chapters which follow. 'It is designed,' says Chu Hat, 'to illustrate what is said in the first chapter that "the path may not be left." But more than that one sentence finds its illustration here. Tace-are had reference in it also to what he had said- The superior man does not wait till be sees things to be cautinus, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manufest than what is minute. Therefore, the superior man is watchful over himself when he is alone."

It is in this portion of the Chung Yung that we find a good deal of moral instruction which is really valuable. Most of it commuts of mayings of Cunfucius, but the sentiments of Taxe-see himself in his own language are interspersed with them. The sage of Chuna has no higher utterances than those which are given in the thirteenth chapter— The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered the path. In the Book of Poetry it is said—

"In hewing an exchandle, in howing an exchandle, The pattern is not far off."

We greep one are-bandle to hew the other, and yet if we look anknows from the one to the other, we may consider them as apart. Therefore, the superior man governs men according to their nature, with what is proper to them, and as soon as they change what is wrong, he stope. When one cultivates to the utmost the moral principles of his nature, and exercises them on the principle of resprecity, he is not far from the path. What you do not like when done to yourself, do not do to others.

'In the way of the superior man there are four things, to none of which have I as yet attained.—To serve my father as I would require my son to serve me: to this I have not attained; to serve

my eller brother as I would require my younger brother to serve me. to this I have not attained, to serve my roler as I would require my minister to serve me, to this I have not attained; to set the example in behaving to a friend as I would require him to behave to me; to this I have not attained. Earnest in practising the ordinary virtues and careful in speaking about them, if in his practice he has anything defective, the superior man deree not but exert himself, and if in his words he has any excess, he dares not allow himself such hierase. Thus his words have respect to his actions, and his actions have respect to his words;—is it not just an entire encerity which marks the superior man!

We have here the golden rule in its negative form expressly propounded — What you do not like when done to yourself, do not do to others. But in the paragraph which follows we have the rule virtually in its positive form. Confucius recognises the duty of taking the initiative,—of behaving hunself to others in the first instance as he would that they should behave to him. There is a certain narrowness, indeed, in that the sphere of its operations seems to be confined to the relations of society, which are spoken of more at large in the twentieth chapter, but let us not gridge the tribute of our warm approbation to the sentiments.

This chapter is followed by two from Texe-sze, to the effect that the superior man does what is proper in every change of his estuation, always finding his rule in himself, and that in his practice there is an orderly advance from step to step. - from what is near to what is remote. Then follow five chapters from Confucius -the first, on the operation and influence of spiritual beings, to show 'the manifestness of what is minute, and the irrepressibleness of ancerity, the second, on the filial piety of Shun, and how it was rewarded by Heaven with the throne, with enduring fame, and with long life; the third and fourth, on the kings Wan and Wu, and the duke of Chan, celebrating them for their filial piety and other associate virtues, and the fifth. on the subject of government. These chapters are interesting enough in themselves, but when I go back from them, and examine whether I have from them any better understanding of the paragraphs in the first chapter which they are said to illustrate, I do not find that I have. Three of them, the ecventeenth, eighteenth, and nineteenth, would be more in place in the Classic of Fibral Piety than, here in the Chung Yung. The meaning of the YOL L

asstoonth is shadowy and undefined. After all the study which I have directed to it, there are some points in reference to which I have still doubts and difficulties.

The twentieth chapter, which concludes the third portion of the Work, contains a full exposition of Confucius a views on government, though professedly descriptive only of that of the kings Wan and Wo. Along with lessons proper for a ruler there are many also of universal application, but the mingling of them perplexes the aund. It tells us of the five duties of universal application, these between sovereign and minister, heaband and wife, tather and son, elder and younger brother, and friends, of the three virtues by which these dunes are curried into effect, namely, knowledge, benevolence, and energy, and of the one thing, by which those virtues are practised, which is singleness or sincerity! It sots forth in detail the 'nine standard cines for the administration of government,' which are 'the cultivation by the ruler of his own character, the honouring men of virtue and talents, affection to his relatives, respect towards the great turnisters, kind and considerate treatment of the whole body of others, cherishing the mass of the people as children; ancounging all classes of artizans; indulgent treatment of men from a distance, and the kindly cheristing of the princes of the States 1. There are these and other equally interesting topics in this chapter, but, as they are in the Work, they distract the mind, instead of making the authors great object more clear to it, and I will not say more upon them here.

6. Doubtless to was the mantion of 'singleness,' or 'sincerity,' in the twentieth chapter, which made Taxe see introduce it into this Treatise, for from those terms he is able to go on to develope what he intended in saying that 'if the states of Equilibrium and Hurmony exist in perfection, a happy order will provail throughout heaven and earth, and all things will be nourished and flourish.' It is here, that now we are autonished at the audacity of the writers assertions, and now lost in vain endeavours to ascertain his meaning. I have quoted the words of Confueirs that it is 'ampleness' by which the three virtues of knowledge, benevolence, and energy are able to carry into practice the duties of universal obligation. He says also that it is this same 'singleness' by which 'the unit standard rules of government' can be effectively carried out.' This 'ampleness is merely a name for 'the states of Equilibrium

and Harmony existing at perfection. It denotes a character absolutely and relative v good, wanting nothing in itself and correct in al. da outgoings "Surcerity is another term for the same thing, and in speaking about it, Confectus makes a distinction between succerty absolute and succerty acquired. The former is born with some, and practised by them without any effort, the latter is attumed by study, and practised by strong endeavour's The former is 'the way of Heaven;' the latter is 'the way of men." 'He who possesses succenty, -absolutely, that in -'n he who without effort hits what is right, and apprehends without the exercise of thought, he is the sage who naturally and enally embodies the right way. He who attains to sincerity, is is who chooses what is good and firmly holds it fast. And to this attainment there are requisite the extensive study of what is good, securate angusty about it, careful reflection on it, the clear discommation of it, and the earnest practice of it? In these passages Confuents unheartatingly enunciates his belief that there ers some mon who are absolutely perfect, who come into the world so we might conceive the first man was, when he was created by God 'm His own image,' full of knowledge and righteousness and who grow up as we know that Christ did, 'increasing to wisdom and in stature. He disclaimed being considered to be such an one binoelf', but the sages of China were such And mercover others who are not so naturally may make themselves to become sec Some will have to put forth more effort and to contend with greater struggles, but the end will be the possession of the knowledge and the achievement of the practice.

I need not say that these sentiments are contrary to the views of human nature which are presented in the Bude. The test many of Revelation is that 'there is not a just man upon earth that doeth good and sumeth not.' 'If we say that we have no sin,' and in writing this term, I am thinking here unt of an against God, but, if we can conceive of it apart from that, of failures in regard to what ought to be in our regulation of ourselves, and in our behaviour to others,—'if we say that we have no sin, we discove ourselves, and the truth is not in an. This large age is appropriate in the age of the learned as well as in these of the gueront to the highest sage as to the lowest child of the soil. Neither the scriptures of God nor the experience of man know of individuals

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absolutely perfect. The other sentiment that men can make themselves perfect is equally wide of the truth. Intel igence and goodness by no means stand to each other in the relation of cause and offect. The savings of Ovid, Video meliona probague, deterrore sequor. 'Nitimur in vehilum semper, cummusque negata, are a more correct expression of the facts of human consciousness and conduct than the high flown praises of Confucina.

7 But Taze age adopts the dicts of his grandfather without questioning them, and gives them forth in his own style at the commencement of the fourth part of his Treatise. 'When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, the condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the emeerity !."

Taxe are does more than adopt the dicts of Confucius. He applies them in a way which the Sage never did, and which he would probably have shrunk from doing. The sincere, or perfect man of Confucius, is he who astusties completely all the requirements of duty in the various relations of society, and in the exercise of government; but the sincere man of Taxe-age is a potency in the universe. Able to give its full development to his own nature, he can do the usme to the sature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of anunals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and murraling powers of Heaven and Earth Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a terrion " Such are the results of sincerity natural. The case below this -of mincerity acquired, is as follows,- The individual cultivates its shoots. From these he can attain to the possession of smoority. This amornty becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete amcenty that can exist under heaven, who can transform? It may safely be affirmed, that when he thus expressed himself, Taxe-ago understood neither what he said nor - Ch. 201

· Ch and

\* Ch. m.01.

whereof he affirmed. Mão Hst-ho and some other modern writers explain away many of his predicates of amcerity, so that in their hands they become nothing but extravagant hyperboles, but the author himself would, I believe, have protested against such a mode of dealing with his words. True, his structures are castles in the air, but he had no idea himself that they were so.

In the twenty-fourth chapter there is a ridiculous descent from the sublimity of the two preceding. We are told that the possessor of entire ancerity is like a spirit and can foreknow, but the foreknowledge is only a judging by the milfoil and tortoise and other auguries! But the author recovers himself, and resumes his theme about amounty as conducting to self-completion and the completion of other men and things, describing it also as possessing all the qualities which can be preducated of Heaven and Earth. Gradually the subject is made to converge to the person of Confucius, who is the ideal of the sage, as the sage is the ideal of humanity at large. An old account of the object of Taxe-are in the Chung Yung is that he wrote it to celebrate the virtue of his grandfather. He certainly contrives to do this in the course of it. The thirty-first, and thirty-second chapters contain his subgrum, and never has any other mortal been exalted in such terms. He may be compared to heaven and earth in their supporting and containing, their overskadowing and curtaining all things, he may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining," 'Quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, he was fitted to exercise rule; magnanimous, generous, benign, and mild, he was litted to exercise forbearance, unpulsive. energetic, strong, and enduring, he was fitted to maintain a firm hold, self-adjusted, grave, never swerving from the Mean, and correct, he was fitted to command reverence, accomplished dufinctive, concentrative, and searching, he was fitted to exercise discrimination, 'All-embracing and vast, he was like heaven . deep and active as a fountain he was like the abyes. . Therefore his fame overspreads the Middle Kingdom, and extends to all burbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates, wherever the heavens overshadow

'唐陸德明釋文謂孔子之孫,子思,作此以昭 明祖德 -- 如中曆唐武一, 2 · and the carth sustains, wherever the sun and mean alone, wherever fivets and down full—all who have blood and breath unforgately honour and love him. Hence it is said,—the is the equal of Hence 1 Who can know him but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all on bracing knowledge, possessing ab heavenly virtue!

- 8. We have arrived at the concluding chapter of the Work, in which the author, according to Cha Hel, 'having carried his descriptions to the highest point in the preceding chapters, turns back and examines the source of his enbacet, and then again from the work of the corner, free from all selns mess and watchful over humself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole world tranqualitized by sample and suppore reverentialness. He moreover eulograms its raysteriousness, till he speaks of it at hist as without sound or smell. Between the first and last chapters there is a correspondency, and each of them may be considered as a summary of the whole treatise. The difference between them is, that in the first a commencement is made with the mention of Heaven as the conferrer of man a nature, while in this the progress of man in wirtue is traced, step by step, till at last it is equal to that of High Heaven.
- o. I have thus in the preceding paragraphs given a general and somewhat copies review of this Work. My object has been to seeze, if I could, the train of thought and to hold it up to the reader. Misor objections to it, arising from the confused use of terms and singular applications of passages from the older Clasmos, are noticed in the noise subjoined to the trainlation. I wished here that its scope should be seen, and the means be afforded of judging how far it is worthy of the high character attributed to it. The reliab of it, says the younger Chang, its maxhanatible. The whole of it is solid learning. When the skilful reader has explored it with delight till be has apprehended it, he may carry it into practice all his life, and will find that it example exhausted.

My own opinion of it is less favourable. The names by which it has been called in translations of it have led to misconceptions of its character. Wine it styled 'The states of Equilibrium and It irradicy, we should be prepared to expect something strange and protes by extravagant. Assuredly we should expect nothing more

the constant of note by 1 no Her . See the Introductory note below

strange or extravagant than what we have. It begins sufficiently well, but the author has hardly enumerated his preliminary apophthegins, when he conducts into an obscurry where we can hardly grope our was and when we emerge from that, it is to be bewildered by his gorgeous but unsubstantial partures of sagely perfection. He has eminently contributed to no rish the pride of his countrymen. He has exalted their sages above all that is called God or is worshapped, and taught the masses of the people that with them they have need of nothing from without. In the meantime it is antagonistic to Christianity. By and by, when Christianity has prevailed in China, men will refer to it as a striking proof how their fithers by their wisdom knew neither God nor themselves.

## CHAPTER V.

## CONFUCIUS AND HIS IMMEDIATE DISCIPLES.

## SECTION I.

LIFE OF CONFESIOR.

1. And have you foreigners surnames as well! This question has often been put to me by Chinese. It marks the ignorance which belongs to the people of all that is external to themselves, and the pride of antiquity which enters largely as an element into their character. If such a pride could in any case be justified, we might allow it to the family of the K ung, the descendants of Confidents. In the reign of K ang-hal, twenty-one centuries and a half after the death of the sage they amounted to eleven thousand males. But their ancestry is carried tack through a period of equal extent, and genealogical tables are common, in which the descent of Confidents is traced down from Hwang-ti, in whose reign the cycle was invented, a c. 26374.

The more moderate writers, however, content themselves with exhibiting his ancestry back to the commencement of the Châu dynasty, i.e. 1121. Among the relatives of the tyrant Châu, the last emperor of the Ym dynasty, was an elder brother, by a conculume, named Chit, who is celebrated by Confuents, Ana. KVIII is under the title of the viscount of Wes. Foreseeing the impending rum of their family, Chit withdrew from the court, and subsequently he was invested by the emperor Châng, this second of the house of Châu, with the principality of Sung, which embraced the eastern portion of the present province of Ho-nan, that he might there continue the sacrifices to the sovereigns of Yio. Chit was followed as duke of Sung by a younger brother, in whose line the succession continued. His great grandson, the duke Min', was

<sup>\*</sup>See Maintena concernant to Chino's Tome LII post of one Pather amort states post that he had seen the representative of the family, who executed to the degreety of Type Lin the night year of the teaching, a. a. resp. The last dube not the present, was visited to one own time by the late for Williamson and Mr. Commit the kham. Doe harder to many that I should say here that the union Conference as mercey too Chinose thermalars. The Times Foliage. The master Kinng Laure and

followed, a.e. acs by a younger brother, leaving, however, two sons, Fû-fû Ho<sup>1</sup> and Fang-sze. Fû Ho<sup>1</sup> reagand his right to the dukedom in favour of Fang-sze, who put his uncle to death in a.c. 893, and became master of the State. He is known as the duke Li<sup>1</sup>, and to his elder brother belongs the honour of having the sage among his descendants.

Three descents from Fd Ho, we find Chang K'ao fus, who was a distinguished officer under the dukes Thi, Wa, and Hanan' (B c 799-728). He is still celebrated for his humility, and for his literary tastes. We have accounts of him as being in communication with the Grand-histonographer of the kingdom, and engaged in researchce about its ancient peetry, thus actting an example of one of the works to which Confusius gave himself! Klo gave birth to K ung-fft Chia', from whom the surname of K'ung took its rise. Five generations had now clapsed unce the dukedom was held in the direct line of his ancestry, and it was according to the rule in such cases that the branch should cease its connexion with the ducal stem, and merge among the people under a new surname. K'ung Chit was Master of the Horse in Sung, and an officer of wellknown loyalty and probity. Unfortunately for lumiself, he had a wife of surpassing beauty, of whem the chief munister of the State, by name Hwa To, happened on our occasion to get a glimpse. Determined to possess her, he commenced a series of intrigues, which ended, a.c. 710, in the murder of Chia and of the ruling duke Shareg ". At the same time To secured the person of the lady, and hestened to his palace with the prize, but on the way she had strangled herself with her goalle.

An entity was this commenced between the two families of K'ung and Hwa which the lapse of time did not obliterate, and the latter being the more powerful of the two. Chide great grandeon withdrew into the State of La to avoid their persecution. There he was appointed commandant of the city of Fang<sup>11</sup>, and is known

<sup>·</sup> 新义何. "能(s. 方) 说. · I drop here the 父 second team, which seems to here been used in those team is a marrier equivalent to our Mz · 见公 · 正考甫 甫 a ment in the same very so 义; no see a · 美, 武, 宜, 一公. · See the 智語, and 商 項 詩序 qualif in Chang y large 正 永 ! Life of Confuctor which to read a period the 那 編 圖 考. · 孔文嘉. · 華 松. · 第公. · 防,

in history by the name of Fang-shû? Fang-shû gave birth to Po-linit! and from him came Shû-hang Hêh! the father of Confucius. Hoh appears in the history of the times as a soldier of great provess and daring bravery. In the year a c 562, when serving at the stege of a place called Péh-yang!, a party of the assairants made their way in at a gate which had purp selv been left open, and no sooner were they inside than the portculles was dropped. Hôh was just entering; and catching the massive structure with both his bands, he gradually by dint of main strength raised it and hald it up, till his friends had made their escape.

Thus much on the accestry of the sage. Doubtless he could trace his descent in the way which has been indicated up to the imperial house of hin, nor was there one among his accestors during the rule of Chau to whom he could not refer with estimation. They had been ministers and soldiers of Sung and Lû, all men of worth, and in Chang K ao, both for his humility and literary researches, Confucius might have special complacency.

2. Confucius was the child of Shu-liang Hah's old age. The soldier had married in early life, but his wife brought him only daughters,-to the number of nine, and no son. From his birth to his first public a concubine he had a son, named Mang-p'l, and also Po-nt', who proved a cripple, so that, when he was over seventy years. Heh sought a second wife in the Yen family!, from which came subsequently Yen Hui, the favourite disciple of his can. There were three daughters in the family, the youngest being named Chang tedi". Their father said to them, "Here is the commandant of Tsau. His father and grandfather were only scholars, but his ancestors before them were descendants of the sage sovereigns. He is a man ten feet high, and of extraordinary prowess and I am very degrous of his alliance. Though he is old and austers, you need have no misgivings about him. Which of you three will be his wife ! The two elder daughters were alent, but Chang take said, . Why do you ask us, father ! It is for you to determine. 'Very well, said her father in reply, 'you will do' Chang-tels, accordingly, became High's wife, and in due time gave

<sup>·</sup>防权 ·伯夏 ·权聚乾 · 倡陽 ·孟皮. -字伯尼 ·额氏. · 微在. ·其人,身長十尺. too at the length of the excitent feet Ana \ 111 vi. but the paths areads a users atfiling investigation that it has get very feed.

birth to Confucius, who received the name of Chiff, and was subsequently styled throughth. The event happened on the twenty-first day of the tenth month of the twenty first year of the duke Heising, of Lû, being the twentieth year of the emperor Ling, B.C. 552. The birth-place was in the district of Takir, of which Réh was the governor—It was contenher within the limits of the present department of Yea-chife in Shan-tung, but the benoar of being the exact spot is claimed for two places in two different districts of the department.

The notices which we have of Confuences early years are very scanty. When he was in his third year his father died. It is related of him, that as a boy he used to play at the arrangement of

· 名用, 字种尾 The logends my that Changelant, fearing last that should not have a sere, in statemarked to fair husband a age, privately estended the 20 cube fell to pray for the boon, and but when she had obtained to she unimenestated the fact in the names -Chits can Changed. But the cripple, Manger's and previously been cryled front. There was some remon, provided to Conditional's Sirkle, for using the term on a like family. As might be superied the birth of the mays to engreeneded with many produge no operations. One account as that the husbant and wife prayed together for a sen in a dell of mount Mt. As Ching take went up the ball, the movem of the trees and punneral erected thursdoon, and beat downwards in her return. The ought the frames the coach Pt appeared, and said to her, You that, have a son a sugar and you used bring him firth in a hollow mulberry tree." One thy during her programmer, she tell into a drawing class, and new five old men in the hall, who called themselves the secures of the five planets, and but an entires which leaded into a small ent with one been, and was concept with scales this a dragon. This areative light taking Changetoks, and and forth from its mouth a ship of jade on a pack was the tracerptoes, - The wented the essence of syster shall so we do to the desaring their and he a thronesses fing " thany task that a piece of emire odered sibbon about the horn, and the claim dangers and When Hals was told of it, he said. "The creature maint he the Childre. As her tome from was Change at sale of her fraction is fabric was any place at the moughbourhood saled, the hollow his near term. The 1-22 feer there was a dry case in this mouth his L which went by that name. They she said. I will go and be confident there. Her healened was corporated, but when made acquainted with her himse from the made the non-corr arrangements. On the night when the chold was here, two draggers came and kept watch on the left and right of the hit and two spars rather appeared in the mir, princing out fragment admire, on if he leathe flargular, and to many moths bight son place, a spring of clear matter water bubbled up from the first of the case, which deted up again when the shift had been weaked in it. The child was of no extraord many appearance, with a menta like the sea, or light a dragate buck, &s. Re the the top of it a head was a remarkable formation, in mesosphere of which be was named Chish, he does the Fill E., He taxvist -- Smores the bre covers to make Confide as to have been illegistive on any age that Hob and Rise Yes committed in the wildow been ( ). Church I may says that the physics has reference simply to the disparity of their ages

" See out th'ten mys that Confinion was horn to the twenty-second year of data Ranny, as you like in followed by Cha He to the short which of Confinious a the profited to the short which of Confinious a the profited to the Lan Yu, and by The Annals of the Empire (III (III III), published with imperial substant in the range of Chin-ch tag. (I' this latter such I have generally referred for my data. The year assigned in the taxt above times on the authority of Kh-tang and fer my data. The year assigned in the taxt above times on the authority of Kh-tang and fer my data. The year assigned in the taxt above times on the authority of Kh-tang and the manual transfer to the corresponding to the continuous to the data with the latter than the short that the alternation that outgoing the Ed-Raing, while Kong years and a security.

<sup>&</sup>quot; lang to werteben RF #8, FR, and #6.

sacrificial vestels, and at postures of oremony. Of his schooling we have no reliable account. There is a logend, insteed that at seven he want to school to Yen P'ing-chung!, but it must be rejected as P ing-chung belonged to the State of Ch'). He tells us himself that at fifteen he bent his mind to learning?, but the condition of the family was one of poverty. At a subsequent period, when people were astomshed at the variety of his knowledge, he explained it by saying. When I was young, my condition was low, and therefore I acquired my ability in many things; but

they were meen matters!

When he was nineteen, he married a lady from the State of Sung, of the Chien-kwen family, and in the following year his son Li was been. On the occasion of this event, the duke Chie sent him a present of a couple of carp. It was to signify his ecose of his prince's favour, that he called his son Li (The Carp), and afterwards gave him the designation of Po-yu. (Fish Primus). No mention is made of the birth of any other children, though we know, from Ana, V. i, that he had at least one daughter. We know also, from an inscription on her grave, that he had one other daughter, who died when she was quite young. The fant of the duke of Li s sending him a gift on the occasion of Li's birth, shows that he was not unknown, but was already commanding public attention and the respect of the great.

It was about this time, probably in the year after his marriage, that Confucius took his first public employment, as keeper of the stores of grain', and in the following year he was put in charge of the public fields and lands'. Mencius adduces these employments in illustration of his doctrine that the superior man may at times take office on account of his poverty, but must confine himself in such a case to places of small emolument, and aim at nothing but the discharge of their humble duties. According to him, Confucius, as keeper of stores, said, 'My calculations must all be right—that in all I have to care about,' and when in charge of the public fields, be said, 'The oxen and sheep must be fat and strong and

<sup>·</sup> 晏平伸 · Ann. II. 10. · Ann. IV. 11. · 要来之开宫氏.
· 名日便, 而字伯魚 · 含委吏 This is Managard nooral throad China China and the allow upon the unum. · Managard calls that office 乘田, where Storend China and 為 明 東 史.

superior . that is all I have to care about. It does not appear whether these offices were held by Confucus in the direct employment of the State, or as a dependent of the Chi family in whose puradiction he lived. The present of the carp from the duke may incline us to suppose the former.

3. In his twenty-second year, Confucius commenced his labours as a public teacher, and his house became a resort for young and inquiring spirits, who wished to learn the doctrines of antiquity.

Commencements of his Inhomis as a topotor. The death of his mithest A C 537-597

However small the fee his pupils were able to afford, he never refused his instructions". All that he required, was an ardent device for improvement, and some degree of capacity 'I do not open up the truth,' he said 'to one who is not eager to get knowledge,

nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson ?

His mother died in the year B.C. 527, and he resolved that her body should lie in the same grave with that of his father, and that their common resting-place should be in Fang, the first home of the King in La. But here a difficulty presented itself. His father's coffin had been for twenty years where it had first been deponted, off the road of The Five Fathers, in the vicinity of I'alu -- would it be right in him to move it ! He was reheved from this perplexity by an old woman of the neighbourhood, who told him that the coffin had only just been put into the ground, as a temperary arrangement, and not regularly burned. On learning this, be carried his purpose into execution. Both coffins were conveyed to Fang, and put in the ground together, with no intervening space between there, as was the custom in some States. And now came a new perplexity. He said to himself, 'In old times, they had graves, but raised no tumulus over thom. But I am a man, who belongs equally to the north and the south, the east and the west. I must have something by which I can remember the place." Accordingly be rused a mound, four feat high, over the grave, and returned home, leaving a party of his disciples to see everything properly completed. In the meantime there came on a heavy storm of rain, and it was a considerable time before the disciples joined him. 'What makes you so late!' he asked. 'The grave in Fang fall down, they said. He made no raply and they repeated their ARE VEL THE

Maneton, V. Pt. II. v. 4

<sup>&</sup>quot; Ann. VII vit.

answer three times, when he burst into tests and ead. Ah! they did not make their graves so in antiquity "

Confuents mourbed for his mother the regular period of three years, -three years nominally, but in fact only twents seven menths. Five days after the mourning was expired, he played on his lute, but could not sing. It required other five days before he could accompany an instrument with his voice?

Some writers have represented Confucius as teaching his disciples important lessons from the minuter in which he buried his mother, and having a design to correct arregularities in the ordinary funeral peremonies of the time. These things are altagether ' without book. We samply have a dutiful son paying the best tribute of affection to a good parent. In one point he departs from the ancient practice, raising a mound over the grave and when the fresh earth gives way from a sudden rain, he is moved to tears, and seems to regret his innovation. This sets Confuents vividly before us, a man of the past as much as of the present, whose own untural feelings were liable to be hampered in their development by the traditions of antiquity which he considered sacred. It is important, however, to observe the reason which he gave for rearing the mound. He had in it a presentment of much of his feture course. He was 'x man of the north the south, the cast, and the west.' He might not confine himself to any one State. He would travel, and his way might be directed to some 'wise ruler' whom his counses would conduct to a benevolent away that would break forth on every side till it transformed the empir-

4 When the mourning for his mother was over, Confucius remained in Lû, but in what special capacity we do not know.

He learne mutic vinto the court of (lear and returns to La

Probably he continued to encourage the resort of inquirers to whom he communicated restriction, and pursued his own researches into the history, literature, and institutions of the empire. In the year p.c. 525, the chief of the small State of Tan's mide his ap-

postunes at the court of L0 and discoursed in a word of in mininer, at a least given to him by the duke about the names which the most unment sovereigns, from Hwang it downwards gave to their

<sup>\*</sup> Little, Ef Cont. [ L to ] Book. II the garp Fr. L L. G. For also the discussion of them provides in Canage Values Late of Conference. \* L. Co. 11 Provides L t. 43. \* Provides the Chief Conference. \* L. Co. 11 Provides L t. 43. \* Provides the Chief Chief Chief. ( ) 大戶子 東朝.

minusters. The sacrifices to the emperor Shio-like, the next in descent from Hwang II, were maintained in Tan, so that the chief fencied that he know all about the abstrace subject on which he discoursed. Confucius, hearing about the matter waited on the visitor, and learned from him all that he had to communicate!

To the year are 525 when Confectus was twenty-more years old, as referred his etudying music under a famous master of the name of Hanny. He was approaching his thirtieth year when, as he tells us, 'he stood" firm, that is, in his convictions on the subjects of learning to which he had bent his mind tifteen years before. Five years more, however, were still to pass by, before the anterpation mentioned in the conclusion of the last paragraph began to receive its fulfilment, though we may conclude from the way in which it was brought about that he was growing all the time in the estimation of the thinking minds in his native State.

In the twenty fourth year of duke Chho, B.C. 5:8, one of the principal counsters of Lû, known by the name of Mang Hal, died. Seventeun years before, he had painfully felt his ignorance of caremonial observances, and had made it his subsequent business to make himself acquainted with them. On his deathbed, he addressed his chief officer, saying, 'A knowledge of propriety is the stem of a man. Without it he has no means of standing firm. I have heard that there is one K'ung Ch'iû, who is thoroughly versed in it. He is a descendant of sages, and though the line of his family was extinguished in Sung, among his ancestors there were Fû-fû Ho, who resigned the State to his brother, and Chang K'to-fû, who was distinguished for his humility. Tsang Hôh has observed that if sage men of intelligent virtue do not attain to eminence, distinguished men are sure to appear among their posterity. His words are now to be verified, I think, in K'ung Ch'iû. After my death, you must

This rests on the suspeciable authority of Tee th theming's annotations on the China Chisis, but I must installed at apocryphal. The legand-withers have fashioned a secretary to Tan. The slightest history out set married becomes a text with them on which they unlarge to the givery of the sage. Accord has reproduced and expanded their i manning, and others, such as Posither China, pp. 181-813.

The the followed in its water.

But the Recrutive of the School,

but the account there gives to not more exactly than the sheet of Tune expositions.

I have if the free officer and the first officer ampleyments and the first more extensive following of his first officer ampleyments and the first officer ampleyments and the first officer ample of the games of the game

tell Ho-chi to go and study proprieties under him. In consequence of this charge, Ho-chi. Mang Hala son, who appears in the Anaceta under the name of Mang I., and a brother, or perhaps only a near relative, named Nan-kung Chang-shū, became disciples of Confuence. Their wealth and standing in the biste gave him a position which he had not had before, and he told Ct aug-shū of a wish which he had to visit the court of Chau, and especially to confer on the subject of caremonies and music with Lao Tan. Chang-shū represented the matter to the duke Ch'ao, who put a carriage and a pair of horses at Confucius a disposal for the expedition.

At this time the court of Chan was in the city of Los, in the present department of Ho-nan of the province of the same name. The regning severeign is known by the title of Change, but the sovernighty was little more than nominal. The state of China was then analogous to that of one of the European kingdoms during the prevalence of the feudal system. At the commencement of the dynasty, the various states of the kingdom had been assigned to the relatives and adherents of the reigning family. There were thirteen principalities of greater note, and a large number of smaller dependences. During the vigorous youth of the dynasty. the sovereign or lard paramount exercised an effective control over the various objefs, but with the lapse of time there came weakness and decay. The emefs-corresponding somewhat to the European dukes, earls, marquises, barons, &c .- quarrelled and warred among themselves, and the stronger among them barely acknowledged their subjection to the sovereign. A similar condition of things prevented in each particular State. There there were hereditary ministernal families, who were continually encroaching on the authority of their rulers, and the heads of those families again were frequently hard pressed by their inferior officers. Such was the state of China in Confucina's time. The reader must have it clearly before him, if he would understand the position of the sage, and the reforms which, we shall find, it was subsequently his object to introduce.

Arrived at Chao, he had no intercourse with the court or any of

<sup>&#</sup>x27;Boo 左氏傳、服公七年, '何息, '孟懿子,'南宫敬权 'The 家語 makes Chang-shi accompany Confusius to Chin. It as different to endemand these of Ching-shi were ready a son of Many Hat who had that year. '洛. '敬王(h. 559-638).

the principal ministers. He was there not as a politician, but as an inquirer about the ceremontes and maxims of the founders of the existing dynasty. Lao Tun ', whom he had wished to eee, generally acknowledged as the founder of the Thouse, or Kationahetic seet (so called) which has maintained its ground in opposition to the followers of Confucius, was it en a curator of the royal library. They met and freely interchanged their views but no reliable account of their conversations has been preserved. In the fifth Book of the Li Chi, which is headed 'The philosopher Tsing usked,' Confucius refers four tunes to the views of Lio-taze on certain points of foneral ceremonies, and in the 'Narratives of the School,' Book XXIV, he tells Chi K ang what he had heard from him about 'The Five Tia,' but we may hope their conversation turned also on more important subjects. See ma Chilen, favourable to Lab-tare, makes him lecture his visitor in the following style .- Those whom you talk about are dead, and their bones are mouldered to dust; only their words remain. When the superior man gets his time, he mounts aloft: but when the time is against him, he moves as if his feet were entangled. I have heard that a good merchant, though he has rich treasures deeply stored, appears as if he were poor, and that the superior man whose virtue is complete, is yet to outward seeming stund. Put away your proud air and many desires, your inscripating habit and wild will. These are of no advantage to you. This is all which I have to tell you.' On the other hand, Confuerus is made to say to hir disciples. I know how birds can fly, how fishes can swim, and how unimals can run. But the runner may be snared, the swimmer may be hooked, and the flyer may be shot by the arrow But there is the dragon. I connot telt how he mounts on the wind through the clouds, and rives to heaven. To-day I have seen Lac-teze, and can only compare him to the dragon "

While at Lo. Conforms malked over the grounds est spart for the great secretices to Heaven and Earth, inspected the pattern of the limit of Light, built to give an inner in to the princes of the kingdom; and examined at the arrangements of the ancestral temple and the court. From the whole he received a profound

<sup>\*</sup> Accounting to Bio-cut (Thoma, Can was the postburning spicies of this indication of some security was the (子) and of squarters between ((19)) "连路 以注意。 \* Ex- the 见视, 列傳第三, and compare the recourse statebated to Landau in the second of the Kung Brief part the beginning

impression. 'Now, said he with a sigh, 'I know the rage windom of the duke of Chau, and how the House of Chau attained to the royal away 1. On the walls of the Hall of Light were paintings of the angient sovereigns from Yao and Shun downwards, their characters appearing in the representations of them, and words of praise or warning being appended. There was also a picture of the duke of Chan sitting with his infant nephew, the king Chang, upon his knees, to give sudience to all the princes. Confuents surveyed the scene with silent delight, and then said to his followers, Here you see how Châu became so great. As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present time". In the hall of the ancestral temple, there was a metal statue of a mun with three classes upon his mouth, and his back covered over with an enjoyable homily on the duty of keeping a watch upon the lips. Confucius turned to his disciples and said, 'Observe it, my children. These words are true, and commend themselves to our feelings "

About music he made inquiries at Chang Hung, to whom the following remarks are attributed:— I have observed about Changni many marks of a ange. He has river eyes and a dragon forehead,—the very characteristics of Hwang ti. His arms are long, his back is like a tortorse, and he is nine feet six inches in height,—the very semblance of Tang the Completer. When he speaks, he praises the ancient kings. He moves along the path of humility and courtesy. He has heard of every subject, and retains with a strong memory. His knowledge of things seems inexhaustible,—Have we

not in him the rising of a sage '1'

I have given these notices of Confucius at the court of Chau, more as being the only ones I could find, than because I put much faith in them. He did not remain there long, but returned the more year to Lû, and continued his work of teaching. His fame was greatly increased; disciples came to him from different parts, till their number amounted to three thousand. Several of those who have come down to us as the most distinguished among his followers, however, were yet unborn, and the statement just given may be considered as an exaggeration. We are not to concaive of the disciples as forming a community, and living together. Parties

<sup>\*\* \*</sup> Now the 家語、卷二, set 觀問 \* Quoted by Chinag Vong from the 'Marmitives of the School.

of them may have done so. We shall find Confuents bereafter always moving amid a company of admiring pupils, but the greater number must have had their proper aromations and ways of hving, and would only resurt to the Master, when they wished specially to ask his counsel or to learn of him.

5 In the year succeeding the return to La, that State fell into great confusion. There were three Families in it, all connected irregularly with the dural flouse which had long kept the rulers in

a condition of dependency. They appear frequently in the Analogue as the Chi clan, the Shu, and the lame at year and while Confusius freely spoke of their usurpations, he was a sort of dependent of the Chi

family, and appears in frequent communication with members of all the three. In the year n.c. 517, the duke Chilo came to open heathlites with them, and being worsted, fled into Chil, the State adjoining Liu on the north. Thitner Confuents also repaired, that he might avoid the prevailing disorder of his native State. Chil was then under the government of a ruler (in rank a marqua, but historically called duke), afterwards styled Ching!, who had a thousand teams, each of four horses, but on the day of his death the people did not praise him for a single virtue! His chief minister, however, was Yen Ying!, a man of considerable sinisty and worth. At his court the music of the ancient ange-emperer, Shun, originally brought to Chil from the State of Chilo!, was still preserved.

According to the 'Narratives of the School,' an incident occurred on the way to Ch't, which I may transfer to these pages as a good specimen of the way to which Contonia turned occurring matters to account, to his intercourse with his disciples. As no was passing by the side of the Thi mountain, there was a woman weeping and wading by a grave. Confucius bent forward in his carriage and after listening to her for some time, sent fixe-ift to ask the cause of her grief. 'You weep, as if you had experienced sorrow upon sorrow, said Taze-lů. The woman rephed, 'It is so. My husband's father was killed here by a tiger and my husband also; and now my son has met the same fate. Confucius asked her why she did not remove from the place, and on her answering, 'There is here no opprossive government,' he turned to his disciples, and each, 'My

<sup>·</sup> See Annicote, III. t ti, et al. · 景丞 · Acc IVI no. · 图. This other mane who was afterwards styled 量 平 伸 降.

children, remember this Oppressive government is hereer than a tiger !

As soon as he crossed the border from Lû, we are told be discovered from the guit and manners of a boy, whom he saw carrying a pitcher the influence of the sages' music, and told the driver of his carriage to harry on to the capital. Arrived there, he heard the strain, and was so ravished with it, that for three months he did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this?' The duke Ching was pleased with the conferences which he had with him ', and proposed to assign to him the town of Lin-ch in, from the revenues of which he might derive a mifferent support, but Confusion refused the gift, and still to his disciples. A supporter man will only receive reward for services which he has done. I have given advice to the duke Ching, but he has not yet aboved it, and now he would endow me with this place? Very for is he from understateling me."

On one occasion the done asked about government, and received the characteristic reply. There is government when the ruler is most, and the minutar is minister, when the father is father, and the sin is son? I say that the roply is characteristic. Once, when Taxe it asked him what he would exist the first thing to be done if entrusted with the government of a State, Confucing answered, What is necessary is to rectify names? The disciple thought the reply wide of the mark, but it was substantially the same with what he said to the marquist Ching. There is a sufficient foundation in nature for government in the several relations of somety, and if those be maintained and developed according to their relative significancy, it is sure to obtain. This was a first principle in the political ethics of Confucins.

Another day the duke got to a similar inquiry the reply that the art of government lay in an economical use of the revenues, and being pleased, he received his purpose of retaining the philosopher in his State, and proposed to assign to him the fields of N1-ch't. His

the the 家庭、华西, art 下脑解. There translated, because, from the ti Chi, Il fine II like to, where the ages involute is given, with some verialized, and without mying about it where it occurred.

\* Bos the il the Chi, 李 十九, p. in \* Ann. VII ach.

\* Same of those are related at the Samplings of the School — about the borning of the above in abrino of the according abrino of the according abrino of the according to the Day are plants of the above bird while appeared happing and dispenses to whose in an according though quoted in privated Conference to their suggestions. \* \* Ann. XII is \* Ann. XII is \* Ann. XII is \* Ann. XII is \* Ann. XIII in \* Ann. XII in \* A

chief minister Yen Ying disenseded him from the purpose, saying, 'Those scholars are impracticable, and cannot be imitated. They are hauphty and conceited of their own views, so that they will not be content in inferior positions. They set a high value on all funeral caremonies, give way to their grief, and will waste their property on great burials, so that they would only be injurious to the common manuers. This Mr. K ung has a thousand peculiarities. It would take generations to exhaust all that he knows about the caremonies of going up and going down. This is not the time to examine into his rules of propriety. If you, prince, wish to employ him to change the customs of Ch'l, you will not be making the people your primary consideration."

I had rather behave that these were not the words of Yen Ying, but they must represent pretty correctly the sentments of many of the statesmen of the time about Confucius. The duke of Call get tired are long of having such a member about him, and observed, I cannot treat him as I would the chief of the Chi family. I will treat him in a way between that accorded to the chief of the Chi, and that given to the chief of the Mang family. Finally he said, I am old; I cannot use his doctrines. These observations were made directly to Confucius, or came to his hearing. It was not consistent with his self-respect to remain longer in Chit, and he

returned to La .

6. Returned to 1.6, he remained for the long period of about fifteen years without being engaged in any official employment. It has remained was a time, indeed, of great disorder. The duke without where in Chito continued a refuges in Chit, the government being in the hands of the great Families, up to his death to it c. 510, on which event the rightful heir was set uside, and another member of the ducal House, known to us by the title of Ting', substituted in his place. The ruling authority of the principality became thus still more enfectled than it had been before, and, on the other hand, the chiefs of the Chit, the Shu, and the Mang, could hardly keep their ground against their own officers. Of those latter, the two most conspicuous were Yang Hu, called also Yang Ho, and

the the R. R. A. F. W. P. S. Ann IVIII in ... Second Chief the short community of have been addressed directly to Confusion. In Ch. For the the above account Confusion was fully said, and for a portion of two years, in Ch. For the foliation of contrary accounts on the any Yung a Late of the Sage.

<sup>·</sup>陽虎. ·陽貨

Kung-shan Fd-sko At one time Chi Hwan, the most powerful of the chiefs, was kept a prisoner by Yang Hit and was obliged to make terms with him in order to obtain his liberate n. Confecum would give his countenance to none, as he disapproved of all, and he studiously kept aloof from them. Of how he comported hamself among them we have a specimen in the incident related in the Analsots, XVII .- Yang Ho wished to see Conficus but Confucies would not go to see lam. On this he sent a present of a pig to Confucius, who, having chosen a time when He was not at home, went to pay his respects for the gift. He met him, however, on the way. "Come, let me speak with you," said the officer. "Can he be called benevolent who keeps his jewel in his bosom, and leaves his country to confusion !" Confucius replied, "No" "Can he he called wise, who is anxious to be engaged in prione employment, and yet is constantly lusing the opportunity of being so ! " Confuence again and, "No." The other added, "The days and months are passing away, the years do not wait for us. ' Confuents said, "Right; I will go into office". Clamese writers are eloquent in their present of the sage for the combination of propriety, complaisance and firmness, which they see in his behaviour in this matter. To myself there seems nothing remarkable in it but a comowhat questionable dexturity. But it was well for the fame of Confucius that his time was not occupied during those years with official services. He turned them to better account, prosecuting his researches into the poetry, history, coromomes, and music of the nation. Many describes continued to resort to him, and the legendary writers toil us how he employed their services in digesting the results of his studies. I must repeat, however that several of them, whose names are most famous, such as Taking Shan, were as yet children, and Min Sun's was not born till H. C. 500.

To this parted we must refer the almost single instance which we have of the manner of Confuctions intercourse with his son Li. 'Have you heard any lessons from your father different from what we have all heard! taked one of the disciples once of Li. 'No,' and Li. 'He was standing alone once, when I was passing through the court below with hasty steps, and said to me, "Have you learned the Odes!" On my replying, "Not yet" he added, "If you do not learn the Odes, you will not be fit to converse with." Another day.

in the same place and the same way, he said to me "Have you read the rules of Propriety!" On my replying, "Not yet," he added, "If you do not learn the rules of Propriety, your character cannot be established." I have heard only these two things from him. The desciple was delighted and observed. I saked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son?."

I can easily believe that this distant reserve win the rule which Confucius followed generally in his treatment of his son. A stern dignity is the quanty which a father has to maintain upon his system. It is not to be without the element of kindness, but that must never go beyond the line of propriety. There is too little room

left for the play and development of natural affection.

The divorce of his wife must also have taken place during these years, if it ever took place at all, which is a disputed point. The curious render will find the question discussed in the notes on the second Book of the Li Chi. The evidence inchines, I think, against the supposition that Confucius del put his wife away. When she died, at a period subsequent to the present, Li kept on weeping should for her after the period for such a demonstration of grief had expired, when Confucius sont a message to him that his sorrow must be subdued, and the obtdient son dried his tears. We are glad to know that on one occasion—the death of his favourite disciple, Yen Hûi—the tears of Confucius himself would flow over and above the measure of propriety.

7. We come to the short period of Confucius's official life. In the Both the year a, c 501, through had come to a head between the clarks of the three Families and their ministers and had resulted in the defeat of the latter. In that year the resources of Yang Hū were exhausted, and he fied into this, so that the State was delivered from its greatest troubler, and the way was made more clear for Confucius to go into office, should an opportunity occur. It soon presented itself. Towards the end of that year he was made closely magnetrate of the town of Chung-th.

Ana. EVI. 241. See the Li Ohi, il. Fu I a sp. Ana. Et in. ' I will be a full and the special and the control of the state of the state

Just before he received this appointment, a minumaturee occurred of which we do not well know what to make. When Yang he fled into Ch I. Kung shan Fu-sho, who had been confederate with him, continued to maintain an attainde of rebellion, and held the city of Pt seamet the Chi family Thence he sent a message to Confucing inviting him to join him, and the Sage memed so inclined to go that his disciple I'sze lit remonstrated with him, saying, 'Indeed you cannot go! why must you think of going to see Kung-shan!' Confacus replied, 'Can it be without some reason that he has invited me! If any one employ me, may I not make an castern Chan't' The upshot, however, was that he did not go, and I cannot suppose that he had ever any serious intention of duing so. Amud the general gravity of his intercourse with his followers, there gleam out a few instances of quiet pleasantry, when he amused himself by playing with their notions about him. This was probably one of them.

As magistrate of Chung-th he produced a marvellous reformation of the manners of the people in a short time. According to the 'Narratives of the School,' he enacted rates for the nourshing of the living and all observances to the dead. Different food was assigned to the old and the young, and different burdens to the strong and the weak. Males and females kept upart from each other in the streets. A thing dropped on the read was not picked up. There was no fraudulent carving of vessels. Inner coffins were made four inches thick, and the outer ones five. Graves were made on the high grounds, no mounds being raised over them, and no trees planted about them. Within twelve months, the princes of the other States all wished to instate his style of administration."

The duke Ting, surprised at what he saw, asked whether his rules could be employed to govern a whole State, and Confucient told him that they might be applied to the whole kingdom. On this the duke appointed him assistant-superintendent of Works!, in which capacity he surveyed the lands of the State, and made many improvements in agriculture. From this he was quickly made minuter of Crime!, and the appointment was enough to put an end to crime. There was no necessity to put the penal laws in execution. No offenders showed themselves!

<sup>\*</sup> And X-11 \* 家語, D. 1 ·司 孝. This affect, however, was boild by the chief of the Many family. We found understand that Configurate was only an emplant in him, of purhaps acted for him. \* 大司監 \*家語, D. 1

These industriminating eulogies are of little value. One incident. related in the annotations of Tso-shih on the Chun-Ch'in ! commends itself at once to our belief as in harmony with Confucius's character. The chief of the Chi, pursuing with his comity the duke Chilo, even after his death, had placed his grave apart from the graves of his predecessors, and Confucius surrounded the ducul cometers with a ditch so as to include the solitary resting-place, boldly telling the chief that he did it to hide his disloyalty !. But he acquaised himself most of all in B. C. 500, by his behaviour at an interview between the dukes of La and Ch't, at a place called Shibch'12, and Chia-kha, in the present district of Lat-wa, in the department of The-an . Confucius was present as master of ceremonies on the part of Lû, and the meeting was professedly pacific. The two princes were to form a covenant of alhance. The principal officer on the part of Ch'i, however, despising Confuctue as 'a man of ceremonies, without courage, had advised his sovereign to make the duke of Lû a presoner, and for this purpose a bend of the halfsavage original inhabitants of the place advanced with weapons to the stage where the two dukes were met. Confucius understood the scheme, and said to the opposite party, 'Our two princes are met for a pacific object. For you to bring a band of savage vamsle to disturb the meeting with their weapons, is not the way in which Ch't enn expect to give law to the princes of the kingdom. These barbarians have nothing to do with our Great Flowery land. Such vassals may not interfere with our covenant. Weapons are out of place at such a meeting. As before the spirits, such conduct is unpropitions. In point of virtue, it is contrary to right. As between man and man, it is not pulite. The duke of Ch'i ordered the disturbers off, but Confucius withdrew, carrying the dune of La with him. The business proceeded, notwithstanding, and when the words of the alliance were being read on the part of Chil,- So be it to Lt, if it contribute not 300 chariots of war to the help of Ch'l, when its army goes across its borders, a messenger from Confueius added,- And so he it to us, if we obey your orders, unless you Toturn to us the fields on the south of the Wan. At the conclusion of the ceremonies, the prince of Cu'l wanted to give a grand entertainment, but Confucius demonstrated that such a thing would be

'左傳,定公元年, '家語,叫! '實其, 夾答, '泰安府, 荣雜縣, contrary to the established rules of propriety, his real object being to keep his sovereign out of danger. In this way the two parties separated, they of Ch t filled with shame at being foiled and disgraced by 'the mun of ceremonies;' and the result was that the lands of Lô which had been appropriated by Ch'l were restored.

For two years more Confucius held the office of minister of Crima. Some have supposed that he was further raised to the diguity of chief minister of the State? but that was not the case. One instance of the manner in which he executed his functions is worth recording. When any matter came before him, he took the opinion of different individuals upon it, and in giving judgment would say. 'I decide according to the view of so and so.' There was an approach to our jury system in the plan, Confucious object being to enhat general sympathy, and carry the public judgment with him in his scimmistration of justice. A father having brought some charge against his son, Confue us kept them both in prison for three months, without making any difference in favour of the father, and then wished to dismiss them both. The head of the Chi was dismisshed, and said. You are playing with me, Sir minister of Crima. Formerly you told me that in a State or a family filial duty was the first thing to be insisted on. What hinders you now from putting to death time unfinal son as an example to all the people !' Confocus with a sigh replied, 'When superiors fail in their duty, and yet go to put their inferiors to death, it is not right. This father has not mught his een to be filial; -to listen to his charge would be to slay the guiltless. The manners of the age have been long in a sad condition, we cannot expect the people not to be transgrowing the laws?"

At this time two of his disciples, Taxe-10 and Taxe-yo, entered the employment of the Chi family, and lent their influence, the former especially, to forward the plans of their master. One great cause of disorder in the State was the fortified intres hold by the three chiefs, in which they could defy the supreme authority, and were in turn defied themselves by their officers. Those cities were like the castles of the barons of England in the time of the Norman

<sup>&#</sup>x27;This massing at Chip his to related to fine-cut Chipse, the 'Narratives of the Sobool,' and Ma-line, with many suggestations. I have followed 左氏傳,定公十年' The 家語 mys. in. II. 孔子宫鲁司寇 福相事. But he was a 相 entry in the many of an emission of parameters, no at the monthing in Chip-let, described above.' See the 家 歷. No. II.

kings. Confucius had their destruction very much at heart, and partly by the influence of persusaion, and partly by the assisting counsels of Taze-10, he accomplished his object in regard to Pt', the chief city of the Cht, and Hau', the chief city of the Shū.

It does not appear that he succeeded in the same way in dismantling Ching, the chief city of the Mang; but his authority in the State greatly increased. 'He strengthened the does! House and weakened the private Families. He exulted the sovereign, and depressed the ministers. A transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the man and chastly and doeslity those of the women. Strangers came in crowds from other States.' Confumus became the idol of the people, and

flew in songs through their mouths "

But this sky of bright promise was soon overcast. As the fame of the reformations in Lû went al road, the neighbouring princes began to be afmid. The duke of Ch't said, 'With Confucius at the head of its government, I.A will become supreme among the States, and Ch't which is nearest to it will be the first swallowed up. Let us propitiate it by a surrender of territory.' One of his ministers proposed that they should first try to separate between the sage and his sovereign, and to effect this, they hit upon the following scheme. Eighty beautiful girls, with munical and dancing accomplishments, and a hundred and twenty of the finest horses that could be found, were selected, and sent as a present to duke Ting. They were put up at first outside the city, and Cht Hwan having gone in disguise to see them, forgot the lessons of Confucius, and took the duke to look at the bart. They were both captivated. The women were received, and the sage was neglected. For three days the duke gave no audience to his ministers. 'Master,' said Tez-lû to Confucius, 'it is time for you to be going.' But Confeaus was very uswilling to leave. The spring was coming on, when the merifice to Heaven would be offered, and he determined to wait and see whether the

孔叢子, queted by Chileng Tung.

<sup>\*</sup> In notices on with times events, the Mariettees of the fished and Sao ma Ch'ian mention the examinity punishment indicated by Confusion on an able but assumptions and institutes affect, the Shoot-ching Manu ( ) If II). He pulpment but assumption and institutes affect in the Shoot-ching Manu ( ) If II). He pulpment and death occupy a conspicuous places in the inquisitory actuality. But the Analysis, Thomas, and The Ch'incoming by all stimus about it, and things Young rightly report it as one of the many narratives invested to unit the man. I find the Right II. Sho

solemnization of that would bring the duke back to his right mind. No such result followed. The ceremony was hurried through, and portions of the offerings were not sent round to the various ministers, according to the established custom. Confucius regretfully took his departure, going away slowly and by easy stages. Ho would have welcomed a message of recall. But the duke continued in his abandonment, and the eage went forth to thirteen weary years of homeless wandering.

8. On leaving Lu, Confucrus first bent his steps westward to the State of Wei, minute about where the present provinces of Chih-li no wroden and Roman adjoin. He was now in his fifty-sixth from that in year, and fert depressed and melancholy. As he had no so that went along, he gave expression to his feelings in

'Fain would I still look lowards Lu, But this Kwei hill cuts off my view With an age, I'd how the thickets through — Vam though!! 'games the hill I nought can do.,

and again,-

FORE .--

Through the relicy howle the blast, Druzing rain falls filles and fast, Hameward goes the youthful bride, O'er the wild, around by her life. How to it, O amis Heaven, From my home I then am driven, Through the least my way to trace, With no certain dwelling-place? Dark, days, the minds of men! Worth in vain comes to their ken, Hastens on my term of years, Old age, desolute, appears."

A number of his disciples secompanied him, and his sadness infected them. When they arrived at the borders of Wei, at a place called I, the warden sought an interview, and on coming out from the sage he tried to comfort the disciples, saying, 'My friends, why are you distressed at your master's loss of office?' The world has been long without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue?' Such was the thought of this friendly stranger. The bell did indeed sound, but few had ears to bear.

·史配,孔子世家,5-3 feo also Meterina, V Pa II a. 4, at al. \* 800 Chlory Yeng's Life of Confession 去器周游考. \* Ann. III. 2217.

Confucius a fame, however, had gone before him, and he was in little danger of having to suther from want. On arriving at the capital of Wei, he lodged at first with a worthy officer, maned Yen Chiauya. The reigning duke, known to us by the epithet of Ling', was a worthless, dissipated man, but he could not neglect a visitor of ench eminence, and soon assigned to Confucius a revenue of 60,000 measures of grain . Here he remained for ten mouths, and then for some reason left it to go to Ch'an . On the way he had to pass by K'wang' a piece probably in the present department of K'al-fung in Ho-can, which had formerly suffered from Yang-ho. It so happened that Confucius recembled Ha, and the attention of the people being called to him by the movements of his carriage-driver, they thought it was their old enemy, and made an attack upon him. His followers were alarmed, but he was calm, and tried to assure them by declaring his behef that he had a divine mission. He said to them, 'After the death of king Wan was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then L a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me'1' Having escaped from the hands of his assailants he does not seem to have carried out his purpose of guing to Chan, but returned

On the way, he passed a house where he had formerly lodged, and finding that the master was dead, and the funeral ceremonics going on, he went in to condole and weep. When he came out, he told Taze-kung to take the outside horses from his carriage, and give them as a contribution to the expenses of the occusion. You never did such a thing, Teze-kung remonstrated, at the funeral of any of your disciples; is it not too great a gift on this occasion of the death of an old how! ! 'When I went in,' replied Confucion, 'my presence brought a burst of great from the chief mourner, and I joined him with my tears. I dislike the thought of my tours not being followed by anything. Do it, my child 1"

On reaching Wei, he lodged with Chu Po-yu, an officer of whom

<sup>1</sup> San the 史育. ·爾蒂由 See Mannilla V Pt. 1. 71.1. 1. "蓝公。 " Ann. IL v. In Ask II 孔子世家,83 '陳國, '匡. well, there is specified reduced to this time, in which for Hat is made to appear \$30 Lt Cht. 11 Sept. L il. 15.

honourable mention to made in the Analests. But this time he did not remain long in the State. The doke was married to a tady of the house of Sung, known by the name of Nan-taze, notorrous for her intrigues and wickedness. She sought an interview with the sage, which he was obliged unwillingly to accord. No doubt he was innocent of thought or set of evil, but it gave great dissatisfaction to Tere-lu that his master should have been in company with such a woman, and Confuents, to assure him, swore an oath, saving, Wharain I have done improperly, may Heaven reject ma! May Heaven reject me "1" He could not well sinds however, about such a court. One day the duke rode out through the streets of his capital in the same carriage with Nan tase, and made Confucius follow them in another Perimps to intended to honour the philosopher, but the people saw the incongruity, and eriod out 'Lust in the front, virtue behind! Confucius was sahamed, and made the observation, 'I have not seen one who loves virtue as he loves beauty ! Wet was no place for him. He left it, and took his way towards Ch'an,

Ch'an, which formed part of the present province of Ho-uan, lay south from Wer. After passing the small State of Tako', he approached the borders of Sung, occupying the present prefecture of Kwei-tob, and had some intentions of ent-ring it, when an incident occurred, which it is not easy to understand from the meagre style in which it is related, but which gave cocasion to a remarkable eaying Confector was practizing ceremonies with his disciples, we are told, under the shade of a large tree. Hwan Thi, an ill-minded officer of Sung, heard of it, and sent a band of mon to pull down the tree, and kall the philosopher, if they could get hold of him. The disciples were much alarmed, but Confucius observed, 'Heaven has produced the vartue that is in me ;-what can Hwap 'I'm do to me . They all made their escape, but seem to have been driven westwards to the State of Chang', on arriving at the gate conducting into which from the east, Confucius found himself separated from his followers. Taze-kung had arrived before him, and was told by a native of Chang that there was a man standing by the east gute, with a forehead like Yao a neck like Kho-yao, his shoulders on a level with those of Texe-chan, but wanting, below the waist, three

inches of the height of Yil, and altogether having the disconsolate appearance of a stray dog. Tese-king knew it was the master, bastened to him, and repeated to his great amisement the description which the man had given. 'The bodily appearance,' said Confucius, 'is but a small matter, but to say I was like a stray dog,—capital! capital!' The stay they made at Ching was abort, and by the end of H. C. 495, Confucius was in Chin.

All the next year he remained there, lodging with the warder of the city wall, an officer of worth, of the name of Chang', and we have no accounts of him which deserve to be related here's.

In m. c. 494, Ch'an was much disturbed by attacks from Wû\*, a large State, the capital of which was in the present department of 80-chan, and Confucius determined to retrace his steps to Wei. On the way he was laid hold of at a place called I\*û\*, which was hold by a rebellious officer against Wei, and before he could get away, he was obliged to engage that he would not proceed thither. Thither, notwithstanding, he continued his route, and when Taxokung saked him whether it was right to violate the oath he had taken, he replied, 'It was a forced oath. The spirits do not hear such \*' The duke Ling received him with distinction, but paid no more attention to his lessons than before, and Confucrus is said then to have uttered his complaint, 'If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable. In three years the government would be perfected.'

A corrumstance occurred to direct his attention to the State of Tun', which occupied the southern part of the present Shan-hal, and axtended over the Yellow river into Ho-nan. An invitation came to Confucius, like that which he had formerly received from Kung-shan Fû-rûo. Pi Hel, an officer of Tein, who was holding the town of Chung-man against his chief, invited him to visit him, and Confucius was inclined to go. Texe-lû was always the mentor on such occasions. He said to him, 'Master, I have heard you say,

that when a man in his own person is guilty of drang evil, a superior man will not associate with him. Pt list is in re-elhon; if you go to him, what shall be said! Confucus replied, 'Yee, I did use those words. But is it not said that if a thing be really hard, it may be ground without being made than; and if it be really white, it may be steeped in a dark fluid without being made black! Am I a briter gourd! Am I to be hing up out of the way of being esten!!

These sentiments sound strangely from his lips. After all, he did not go to Pl Hst, and having travelled as far as the Yeliow river that he might see one of the principal ministers of Tain, to heard of the violent death of two men of worth, and returned to Wei, lamonting the fate which prevented him from crossing the stream, and trying to sokee himself with poetry as he had done on leaving L0. Again did he communicate with the duke, but as ineffectually, and disgusted at being questioned by firm about military taction he left and went back to Ch'an.

He resided in Oh'an all the next year, R. c. 491, without anything occurring there which is worthy of note. Events had transpired in Lû, however, which were to issue in his return to his native State. The duke Ting had deceased R. G. 494, and Chi Hwan, the chief of the Oht family, died in this year. On his death bed, he felt removes for his conduct to Confucuis, and charged his successor, known to us in the Analests as Cut K ang to recall the sage; but the charge was not immediately fulfilled. Oht K'ang, by the advice of one of his officers, sent to Ch'an for the discipte Yen Ch'in instead. Confucius willingly sent him off, and would gladly have accompanied him, "Let me return!" he said. "Let me return!" But that was not to be for several years yet.

In a.c. 490, accompanied, as usual, by several of his disciples, he went from Ch an in Ta'an, a small dependency of the great fisf of Ch'à, which occupied a large part of the present provinces of Homan and Hû-pei. On the way, between Ch an and Ta'an their provisions became exhausted, and they were cut off somehow from obtaining a fresh supply. The disciples were quite overwine with want, and Taze-lù said to the master, 'Has the superior man indeed to endure in this way!' Confinents answered him, 'The superior man may indeed have to endure want, but the mean man.

<sup>\*</sup> Ana. XVII. \*i... \* Too Ch in-ming, indeed, exists a story of Confucina, on the report of a fire in Eq. talling whose ancestral temple had found theory of by at. . . Ann. Y and

when he is in want, gives way to unbridled license. According to the 'Narratives of the School,' the distress continued seven days, during which time Confucius retained his equanizaty, and was even cheerful, playing on his lute and singing. He retained, however, a strong impression of the perils of the senson, and we find him afterwards recurring to it, and lamenting that of the friends that were with him in Chân and Taâi, there were none remaining to enter his door?

Escaped from this strait, he remained in Ts'ai over B.C. 489, and in the following year we find him in Shah, another district of Ch'û, the chief of which had taken the title of duke, according to the usurping policy of that State. Puraled about his visiter he asked Taxe-lû what he should think of him, but the deciple did not venture a reply. When Confucius heard of it, he said to Taxe-lû, 'Why did you not say to him:—He is simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on '1' Subsequently, the duke, in conversation with Confucius, saked him about government, and got the reply, dictated by some circumstances of which we are ignorant. Good government obtains, when those who are near are made happy, and those who are far off are attracted."

After a short stay in Sheh, according to Sze-ma Ch'em, he returned to Take, and having to cross a river, he sent Time-in to inquire for the ford of two men who were at work in a neighbouring field. They were recluses,—men who had withdrawn from public life in disgust at the waywardness of the times. One of their was called Ch'ang-tah, and instead of giving Tam-in the information he wanted, he saked him, 'Who is it that holds the reins in the carriage there!' 'It is K'ung Ch'in.' 'K'ung Ch'in of Lut' 'Yes, was the reply, and then the man rejoined, "He knows the ford."

Taxe-in applied to the other, who was called Chieb-ni, but got for answer the question, 'Who are you, Sir!' He replied, 'I am Chung Yu.' 'Chung Yu, who is the disciple of K ung Chin of Lat!' 'Yes,' again replied Taxe-lú, and Chieb-ni and to him, 'Disorder, like a swelling flood, spreads over the whole kingdom,

<sup>&#</sup>x27;And IV Lab '家語,卷二,在危,二十篇, 'And Mills.
'And VIL state 'And Mills state 'A

and who is he that will change it for you! Then follow one who merely withdraws from this one and that one, had you not better follow those who withdraw from the world altogether! With this he fell to covering up the seed, and gave no more heed to the stranger. Taze-lit wont back and reported what they had said, when Confacius vindicated his own course, saying, 'It is impossible to associate with birds and bearts as if they were the same with us. If I associate not with these people—with mankind, with whom shall I associate? If right principles provailed through the langdom, there would be no need for me to change its state.'

About the same time he had an encounter with another recluse, who was known as 'The madman of Chû' He passed by the tarrage of Confucius singing out, 'O phoenix, O phoenix, how is your virtue degenerated! As to the past, reproof is useless, but the future may be provided against. Give up, give up your voin pursuit.' Confucius alighted and wished to enter into conversation

with him, but the nish bastened away!

But now the attention of the ruler of Ch'à-king, as he styled himself-was directed to the illustrious stranger who was in his deminiona, and he met Confirms and conducted him to his capital, which was in the present district of I-ch'dag, in the department of Hmang-yang', in Hd-pet. After a time, he proposed endowing the philosopher with a considerable territory, but was dissuaded by his prime minister, who said to him, ' Has your majusty any officer who could discharge the duties of an ambassador like Teackung! or any one so qualified for a premier on Yen Hin ! or any one to compare as a general with Taxe 10 ! The kings Wan and Wo, from their hereditary dominions of a hundred it, rose to the sovereignty of the kingdom. If Kung Ch'id, with such discuples to be his ministern, get the possession of any territory, it will not be to the prosperity of Ch'4+1 On this remenstrance the king gave up his purpose; and, when he died in the same year, Confucius left the State, and went back again to Wei.

The duke Ling had died four years before, soon after Confucius had lest parted from him, and the reigning duke, known to us by the title of Ch'o', was his grandson, and was bolding the principality against his own father. The relations

between them were rather complicated. The father had been driven in this consequence of an attempt which he had instigated on the life of his step-mother, the notorsous Nan-tern, and the succession was given to his son. Subsequently, the father wanted to reclaim what he decined his right and an unseemly struggle enused. The duke Chili was conscious how much his cause would be strengthuned by the support of Confuence, and hence when be got to Wei, Tare-in could say to him, 'The prince of Wei has been waiting for vi u, m order with you to administer the government what will you consider the first thing to be done ! The upon un of the philosopher, however, was against the propriety of the duke's course a, and he decimed taking office with him, though he remained in Wes for between five and six years. During all that time there in a blank in his hustory In the very year of his return, according to the 'Annals of the Empire,' his most beloved disciple, Yen Hoi, died, on which occasion he exclaimed, 'Alas' Heaven is destroying me! Heaven is destroying meal. The death of his wife is assigned to n.c. 484, but nothing else is related which we can connect with this long period.

9. His return to Lû was brought about by the disciple Yen Yû, who, we have seen, went into the survice of Chi K ang, in s.c. 491

From his relin the year a.c. 483. Yû had the conduct of some military operations against Chil, and being successful, and death

a.c. 48-124 Chi K ang asked him how he had obtained his minitary skill,—was it from nature, or by learning? He replied that he had learned it from Confining, and entered into a glowing sulegy of the philosopher. The chief declared that he would bring Confining home again to Lû. 'If you do so,' said the disciple, 'soe that you do not let mean men come between you and him.' On this K'ang sent three officers with appropriate presents to Wei, to invite the wanderer home, and he returned with them accordingly'

This event took place is the eleventh year of the duke Ai\*, who succeeded to Ting, and according to K ang F6, Confucutal descendant, the invitation proceeded from him\*. We may suppose that

<sup>\*</sup> Ann. EFIL til. In the notes on this passage, I have given the fide optains us to the time when Tane in made this sweath. It seems more contrast, however, to reine it to the time when Tane in made this sweath. It seems were contrast, however, to reine it to Confinents's return's return to West Franc Ch'il, so to down by Chicag Yang.

\* Ann XL vill. In the total on Ann. El vil, I have advanted to the chromological difficulty annually with the dates assigned competitively to the deaths of Yang Hit and Confinence owns. Li Chicag Yang amigne Mat's death to me offe.

\* See Chicag Yang a manually on its.

while Chi K'ang was the mover and director of the proceeding, it was with the authority and approval of the dake. It is represented in the chronicle of Tso Ch'th-ming as having occurred at a very opportune time. The philosopher had been consulted a little before by K'ung Wan', an officer of Wei, about how he should conduct a found with another officer, and disgusted at being referred to on such a subject, had ordered his carriage and prepared to leave the State, exclaiming. The bird chooses its tree. The tree does not choose the bird. K'ung Win endesvoured to excuse himself, and to prevail on Confucius to remain in Wei, and just at this juncture

the messengers from Lu arrived a

Confucins was now in his sixty-nighth year. The world had not dealt kindly with him. In every State which he had vanted he had met with disappointment and sorrow. Only five more years remamed to him, nor were they of a brighter character than the past. He had, indeed, attained to that state, he tells us, in which the could follow what his heart desired without transgressing what was right; but other people were not more inclined than they had been to ande by his counsels. The duke Ar and Chi K'ang often conversed with him, but he no longer had weight in the guidance of state affairs, and wisely addressed himself to the completion of his literary labours. He wrote a preface, according to Sze-ma Chien, to the Shu-ching, carefully directed the rites and coremonies detormined by the wisdom of the more ancient sages and kings; collected and arranged the ancient poetry; and undertook the reform of mune. He has told us himself, 'I returned from Wei to L4, and then the music was reformed, and the pieces in the Songs of the Kingdom and Praise Songs found all their proper place . To the Yi-ching be devoted much study, and Szo-ma Chien says that the leather though by which the tablets of his copy were bound together were thrice worn out. 'If some years were added to my life, he said, 'I would give fifty to the study of the Yt, and then I might come to be without great faults! During this time also, we may suppose that he supplied Tsang Shan with the materials of the classic of Filmi Piety. The same year that be returned, Chi Kang sent Yen Yu to ask his opinion about an

<sup>·</sup>孔交子, the same who is mentioned in the Amaloria, V. ziv. ' see the 左傳, 最公十一年 'Am. II. Iv. d' (See the 史記, 孔子 世家, p. in. ' Apr. II. ziv. 'Am. VII. zvi.

additional impost which he wished to lay upon the people, but Confucius refused to give any reply, telling the disciple privately his desapproval of the proposed measure. It was carried out, however, in the following year, by the agency of Yen, on which occasion, I suppose, it was that Confucius said to the other disciples, 'He is no disciple of mine. my little children, beat the drum and assaul him!' The year B.O. 483 was marked by the death of his son Li, which he seems to have borne with more equanimity than he did that of his disciple Yen Hiti, which some writers assign to the following year, though I have already mentioned it under the year B.C. 489.

In the spring of n.c. 48t, a servant of the Kang caught a Ch'l-lin on a bunting excursion of the duke in the present destrict of Chis-hainny. No person could tell what strange anumal it was, and Confucus was called to look at it. He at once knew it to be a lin, and the legend-writers say that it bore on one of its horns the piece of ribbon, which his mother had attached to the one that appeared to her before his birth. According to the chronicle of Kung-yang, he was profoundly affected. He cried out, 'For whom have you come? For whom have you come? For whom have you come? His term flowed

freely, and he added, "The course of my doctrines is run"

Notwithstanding the appearance of the Ita, the life of Confucions was still protracted for two years longer, though he took occasion to terminate with that event his history of the Ch'un Ch'in. This Work, according to Sze-ma Ch'ien, was altogether the production of this year, but we need not suppose that it was so. In it, from the standpoint of Lo, he briefly indicates the principal events occurring throughout the country, every term being expressive, it is said, of the true character of the actors and events described. Confucius and himself, 'It is the Spring and Autumn which will make men know me, and it is the Spring and Autumn which will make men tundemn me.' Mencius makes the composition of it to have been an achievement as great as Yo's regulation of the waters of the deluge — Confucius completed the Spring and Autumn, and rebellious ministers and villainous cons were struck with terror!'

Towards the end of this year, word came to La that the duke

<sup>\*</sup>Ana, M. zv. · 空州府嘉祥縣 · 公羊傳,敦公 十四年, Assorting to Kuthgyung, however the for wasterned by many wasterned. \*Montem III. Pt. II. b. & · Moneron III. Pt. II. it.

of Ch'l had been murdered by one of his officers. Confucius was moved with indignation. Such an outrage, he felt called for his solemn interference. He bathed, went to court, and represented the matter to the duke, saying, 'Ch'an Hang has stain his sovereign, I beg that you will undertake to punish him.' The duke pleaded his incapacity, arging that Lift was weak compared with Ch'l, but Confucius replied, 'One half the people of Ch'l are not consenting to the deed. If you add to the people of Lift one half the people of Ch'l, you are sure to overcome. But he could not infuse his spirit into the duke, who told him to go and lay the matter before the chiefs of the three Families. Sorely against his sense of propriety, he did so, but they would not not, and he withdrew with the remark, 'Following in the rear of the great officers, I did not dare not to represent such a matter'.'

In the year B.C. 479, Confucius had to mourn the death of another of his disciples one of those who had been longest with him—the well-known Texe-10. He stands out a sort of Peter in the Confucius school, a man of impulse, prompt to speak and prompt to set. He gets many a check from the master, but there is evidently a strong sympathy between them. Texe-10 uses a freedom with him on which none of the other disciples dares to venture, and there is not one among them all, for whom, if I may speak from my own feeling, the foreign student comes to form such a liking. A pleasant picture is presented to us in one passage of the Analects—It is said, 'The disciple Min was standing by his mide, looking bland and precise, Taxe-10 (named Yu), looking bold and soldierly, Yen Yu and Taxe-kung, with a free and atmighter forward manner. The master was pleased, but he observed. "Yu there i—he will not the a natural death "."

This prediction was verified. When Confucius returned to La from Wei, he left Tsze-lå and Tsze-kåo' engaged there in official service. Troubles arose. News came to La, n.c. 479, that a revolution was in progress in Wei, and when Confucius heard it, he said, 'Ch'at will come here, but Yû will die'. So it turned out. When Tsze-kho saw that matters were desperate he made his among, but Tsze-lå would not foreake the chief who had treated

<sup>·</sup> her the 左傳, 滾 公 十四 年 stol the local XIV state · And XI. all · 子羔, hy nurname & in (高), and name Chai (柴). · nee the 左傳, 裏公十五年.

hum well. He threw himself into the melée, and was alain. Confuse wept sore for him, but his own death was not far off. It took place on the eleventh day of the fourth month in the same year, B.C. 479.

Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about by his door,

eroening over,-

"The great mountain must crumble; The strong beam crust break; And the wise man wither away like a plant."

After a little, he entered the house and sat down opposite the door. Taxe-kung had beard his words, and said to himself, 'If the great mountain crumble, to what shall I look up ! If the strong beam break, and the wise man wither away, on whom shall I lean! The muster, I fear, to going to be ill.' With this he hastened into the house. Confucius said to him, 'Te'ze, what makes you so late ! According to the statutes of Heil, the corpse was dressed and coffined at the top of the eastern steps, treating the dead as if he were still the host. Under the Yin, the ceremony was performed between the two pillars, as if the dead were both host and gumt. The rule of Chau is to perform it at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and hast night I dreamt that I was sitting with offerings before me between the two pillars. No intelligent manarch arises, there is not one in the kingdom that will make me his master. My time has come to die. Bo it was. He went to has couch, and after seven days expired .

Such is the account which we have of the last hours of the great philosopher of China. His end was not unimpressive, but it was melanchely. He sank bolund a cloud. Disappointed hopes made his soul bitter. The great ones of the kingdom had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, but he gave no sign. The mountain falling came to nought, and the rock was removed

<sup>·</sup> See the 左傳, 家公十六年, and Chinag Vang's Lib of Confession, on in.
· See the Li Chin, Li See, Like 200

out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away?

10. I flatter myrelf that the preceding paragraphs contain a more correct parrative of the principal mordents in the life of Confuctus than has yet been given in any European language. They might easily have been expanded into a volume, but I did not wish to exhaust the subject, but only to furnish a sketch, which, while it might satisfy the general reader, would be of special assistance to the careful student of the classical Books. I lind taken many notes of the manifest errors in regard to chronology and other matters in the 'Narratives of the School,' and the chapter of Sze-ma Chien on the Kung family, when the digest of Chieng Yung, to which I have made frequent reference, attracted my attention. Conclusions to which I had come were confirmed, and a clue was formshed to difficulties which I was sceking to disentangle. I take the opportunity to acknowledge here my obligations to it. With a few notices of Confucius's habits and manners, I shall conclude this pretion.

Very little can be gathered from reliable sources on the personal appearance of the eage. The height of his father is stated, as I have noted, to have been ten feet, and though Confucius came short of this by four inches, he was often called the tall man.' It is allowed that the ancient foot or culut was shorter than the modern, but it must be reduced more than any scholar I have consulted has yet done, to bring thus statement within the range of medibility. The legends sesign to his figure 'une-and-forty remarkable peculiarities that tenth part of which would have made him more a moneter than a man. Dr. Morrison says that the images of him, which he had seen in the northern parts of Chins, represent him as of a dark, swarthy colour? It is not so with those common in the south. He was, no doubt, in size and complexion much the same as many of his descendants in the present day. Dr Eikins and reyself enjoyed the services of two of those descendants, who acted as 'wheelers' in the wheelbarrows which conveyed us from Ch'uflu to a town on the Grund Canal more than 250 miles off. They were strong, enpuble men, both physically and mentally superior to their companions.

<sup>&#</sup>x27;四十九衰。 "Chinese and English Distinuary, also. 孔。 her John Davis also marties manny a figure of Conforms in a temple more the Po-yang take, of which the magnificate was "quite black. The Chinese, vol. ii. p. 65.

But if his disciples had nothing to obtained of his personal appearance, they have gone very minutely into an account of many of his habita. The tenth Book of the Analesta is all occupied with his deportment, his eating, and his dress. In public, whether in the village, the temple, or the court, he was the man of rule and ceromony, but 'at home he was not formal. Yet if not formal he was particular. In bed even he did not forget himself.—'he did not he hike a corpse,' and 'he did not speak.' 'He required his alceping dress to be helf as long again as his body.' 'If he happened to be sick, and the prince came to visit him, he had his face set to the east, made his court robes be put over him, and drew his girdle across them.'

He was nice in his diet,—'not disliking to have his rice dressed fine, nor to have his minced mest cut small.' 'Anything at all gone he would not touch.' 'He must have his mest cut properly, and to every kind its proper saure; but he was not a great enter.' It was only in drink that he laid down no limit to himself, but he did not allow himself to be confused by it.' 'When the villagers were drinking together, on those who carried staffs going out, be went out immediately after.' There must always be ginger at the table, and 'when cating, he did not convense.' 'Although his food might be course rice and poor soup, he would offer a little of it in

"On occasion of a sudden clap of thunder, or a violent wind, he would change countenance. He would do the same, and rise up thorsever, when he found himself a guest at a loaded board." 'At the sight of a person in mourning, he would also change countenance, and if he happened to be in his carriage, he would bend forward with a respectful calutation. 'His general way in his carriage was not to turn his head round, nor talk hastily, nor point with his handa.' He was charitable. 'When any of his friends died, if there were no relations who could be depended on for the necessary offices, he would say, "I will bury him."

The disciples were so careful to record these and other characteristics of their master, it is said, because every set, of movement or of rest, was closely associated with the great principles which it was his object to inculcate. The detail of so many small matters, however, havily impresses a foreigner so favourably. There rather stems to be a want of freedom about the philosopher.

## SECTION II

## HIS INFLUENCE AND OPINIONS

1. Confucins died, we have seen, complaining that of all the princes of the kingdom there was not one who would adopt his principles and obey his lessons. He had nardly dered to Confucing passed from the stage of life, when his mornt began man of China. to be acknowledged. When the duke Ai heard of his death, he pronounced his sology in the words, 'Heaven has not left to me the aged man. There is none now to assist me on the throne. Woe is me! Alas! O venerable N1'! Tate-king complained of the inconsistency of this lamentation from one who could not use the master when he was alive, but the prince was probably sincere in his grief. He caused a temple to be erected, and ordered that sacrifice should be offered to the eage, at the four seasons of the year!

The sovereigns of the tottering dynasty of Chiu had not the intelligence, nor were they in a position, to do honour to the departed philosopher, but the facts detailed in the first chapter of these protegomens, in connexion with the attempt of the founder of the Chiu dynasty to destroy the literary monuments of antiquity, show how the authority of Confucius had come by that time to prevail through the nature. The founder of the Han dynasty, in passing through La, a.e. 195, visited his tomb and offered the three victims in secretice to him. Other sovereigns since then have often made pilgrimages to the spot. The most famous temple in the conjure now race near the place of the grave. The second and greatest of the rulers of the present dynasty, in the twenty-third year of his reign, the Kang-hal period, there set the example of kneeling three, and each time laying his forehead three in the dust, before the image of the sage.

In the year of our Lord 1, began the practice of conferring honorary designations on Confucus by imperial authority. The emperor Ping then styled him— The duke Ni, all-complete and

<sup>\*</sup> If Cha. If Seet 2 art 43. This valuely to fronted at greater length to the 友 传.
Immediately effect the potter of the map's death.

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\* 平 帝.

illustrious: 'This was changed, in a.p. 492, to—'The veneral le NI, the accomplished Sage'.' Other titles have supplanted this. Shun-chih', the first of the Man-chia dynasty, adopted, in his second year, a.p. 1645, the style, 'K'ung, the ancient Teacher, accomplished and illustrious, all-complete, the perfect Sage',' but tweive years later, a shorter title was introduced, 'K'ung, the ancient Teacher, the perfect Sage'.' Since that year no further alteration has been made.

At first, the worship of Confucius was confined to the country of La, but in A D. 57 it was enacted that sternices should be offered to him in the imperial college, and in all the colleges of the principal territorial divisions throughout the ampire. In those sacrifices he was for some conturies associated with the duke of Chau, the legislator to whom Confucius made frequent inference, but in A D. 600 separate temples were assigned to them, and in 628 our sage displaced the older worthy altogether. About the same time began the custom, which continues to the present day, of creeting temples to him,—separate structures, in connection with all the colleges, or examination-halls, of the country.

The sage is not alone in those temples. In a hall behind the principal one occupied by himself are the tablets—in some cases the images -of several of his ancestore, and other worthies, while associated with himself are his principal disciples, and many who in subsequent times have signulized themselves as expounders and exemplifiers of his doctribes. On the first day of every month, offerings of fruits and vegetables are set furth, and on the fifteenth there is a solemn hurning of incense. But twice a year, in the middle months of spring and autumn, when the first has day of the mouth comes round, the worship of Confuence as performed with peculiar solemnity. At the imperial college the emperor himself is required to attend in state, and is in fact the prioripal performer, After all the preliminary arrangements have been made, and the emperor has twice knelt and aix times bowed his head to the earth, the presence of Confuciose spirit is invoked in the words, Great art thou, O perfect sage! Thy virtue is full, thy doctrine is complete. Among murtal non there has not been these equal. All kings honour thee. Thy statutes and lawn have come gloriously

·成宜尼公。 文聖尼父 ·順治 ·大成至聖,文宣先師,孔子。 ·至聖先師孔子 ·上丁日.

down. Thou art the pattern in this imperial school. Reverently have the samificial vessels been set out. Full of two, we sound our drams and bella!

The spirit is supposed now to be present, and the service proceeds through various offerings, when the first of which has been set forth, an officer reads the following !, which is the prayer on the occasion: - On this . . month of this . . . year, I. A B., the emperor, offer a sacrifice to the philosopher Kung, the ancient Teacher, the perfect Sage, and say, -O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past time and the present, thou didet digest and transmit the six classics, and didst hand down lessons for all generations! Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victums, silks, spirits, and fruits, I carefully offer asomfor to thee. With thee are associated the philosopher Yen, Continuator of thee; the philosopher Tsang, Exhibiter of thy fundamental principles; the philosopher Taze-sza, Transmitter of thee; and the philosopher Mang, Second to thee. May'st thou enjoy the offeringe!

I need not go on to enlarge on the homage which the emperors of China rander to Confucus. It could not be more complete. He was unreasonably neglected when alive. He is now unreasonably venerated when dead.

a. The rulers of China are not singular in this matter, but in entire sympathy with the mass of their people. It is the distinction

of this empire that education has been highly prized in it from the earliest times. It was so before the era of Confucins, and we may be sure that the system met with his approbation. One of his remarkable sayings was,—
'To lead an uninstructed people to war is to throw them away.'
When he pronounced this judgment, he was not thinking of military training, but of education in the duties of life and estamaths. A people so taught, he thought, would be morally fitted to fight for their government. Mencius, when lecturing to the rules of Tang on the proper way of governing a kingdom, told him that he must provide the means of education for all, the poor as well as the rich-familiah, and he, 'kmang, hell, here, and keide,—all those educational institutions,—for the instruction of the people to

"The the 大清新醋學十二。 'Asa TITL rox 'Handin III. Pa Lillian

At the present day, education is widely diffused throughout China. In few other countries is the schoolmaster more abroad, and in all schools it is Configure who is targist. The plan of competitive examinations, and the schools for civil offices only from those who have been successful candidates,—good so far as the competition is concerned, but injurious from the restricted range of subjects with which an acquaintance is required,—have obtained for more than twelve centuries. The classical works are the text books. It is from them almost exclusively that the themes proposed to determine the knowledge and addity of the students are chosen. The whole of the magnitude of China is thus versed in all that is recorded of the ange, and in the ancient interature which he preserved. His thoughts are familiar to every man in authority, and his character is more or less reproduced in him.

The official civilians of China numerous as they are, are but a fraction of its students, and the students, or those who make literature a profession, are again but a fraction of those who attend school for a shorter or longar period. Yet so far as the studies have gone, they have been occupied with the Confucian writings. In the schoolrooms there is a tablet or inscription on the wall, sacred to the sage, and every pupil is required, on coming to school on the morning of the first and lifteenth of every month, to bow before it, the first thing, as an act of reverence!. Thus all in China who receive the alightest tineture of learning do so at the fountam of Confucius. They learn of him and do hamage to him at once. I have repeatedly quoted the statement that during his life-time he had three thousand disciples. Hundreds of multions are his disciples now. It is hardly necessary to make any allowance in this statement for the followers of Thousan and Buddhism, for, as Sir John Davis has observed, 'whatever the other opinions or faith of a Chinese may be, he takes good care to treat Confumus with respect? For two thousand years he has reigned supreme, the undesputed teacher of this most populous land.

3 This position and influence of Confucius are to be ascribed, I conceive, chiefly to two causes —his being the preserver, manually of

I fluring the present dynasty the tablet of Tankietts to schools. Yet the mostly of him be a considerable actual displaced that of Cankietts to schools. Yet the mostly of him form not clear with that of the other. He is 'the follow' of compositions only

<sup>\*</sup> The Chinem, vol. ft. 9. 45

the manuscrite of antiquity, and the exemptifier and expounder of the maxims of the golden age of China, and the development that to him of his immediate disciples and their early followers. The national and the personal are thus blended in him, each in its highest degree of excellence. He was a Chinese of the Chinese, he is also represented as, and all now believe him to have been, the bear ideal of humanity in its best and noblest estate.

4. It may be well to bring forward here Confucius's own estimate of himself and of his doctrines. It will serve to illustrate the the own set statements just made. The following are some of mate of him one his sayings: - The sage and the man of perfect virtue :- bow dare I rank myself with them! It may simply be said of me, that I strive to become such without satisty, and teach others without weariness." 'In letters I am perhaps equal to other men; but the character of the superior men, carrying out in his conduct what he professes, is what I have not yet attained to.' 'The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards rightenumens of which a knowledge is gained, and not being able to change what is not good ;-these are the things which occasion me solicitude.' I am not one who was born in the possession of knowledge, I am one who is fond of antiquity and earnest in seeking it there.' A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old Pang !!

Confuctus cannot be thought to speak of immself in these declarations more highly than be ought to do. Hather we may recognize in them the expressions of a genuine humility. He was conscious that personally be came short in many things, but be toiled after the character, which he saw, or fanned that he saw, in the ancient sages whom he acknowledged; and the lessons of government and morals which he laboured to diffuse were those which had already been inculcated and exhibited by them. Emphatically he was 'a transmitter and not a maker.' It is not to be understood that he was not fully satisfied of the truth of the principles which he had learned. He held them with the full approval and consent of his own understanding. He believed that if they were acted on, they would remedy the evils of his time.

<sup>\*</sup> All there passages are taken from the arrestly Book of the Analogue sanit, seed, ill, etc., and t.

There was nothing to prevent rulers like Yao and Shun and the great Yu from again arising and a condition of happy tranquillity being realised throughout the kingdom under their away

If in anything he thought himself 'superior and alone,' having attributes which others could not claim, it was in his possessing a divine commission as the conservator of ancient truth and rules. He does not speak very definitely on this point. It is noted that the appointments of Heaven was one of the subjects on which ha rarely touched . His most remarkable atterance was that which I have already given in the sketch of hm Life .- When he was put to fear in K'wang, he said, "After the death of king Wan, was not the cause of truth lodged here in me? If Heaven had wished to let thus cause of truth perish, then I, a future mortal, should not have got such a relation to that causa. While Heaven does not let the cause of truth perish, what can the people of Kwang do to me " ! Confucrus, then, did feel that he was in the world for a special purpose. But it was not to announce any new truths, or to instante any new economy. It was to prevent what had previously been known from being lost. He followed in the wake of Yao and Shun, of Tang, and king Wan. Distant from the last by a long interval of time, he would have said that he was distant from him also by a great inferiority of character, but still be had learned the principles on which they all happily governed the country, and in their name he would lift up a standard against the prevailing lawlessness of his age.

5. The language employed with reference to Confuents by his discribles and their early followers presents a striking contrast with the barries of his own. I have already, in writing of the scope and him by his discretion and their value of The Dectribe of the Mean, called attention and their to the extravagant eulogies of his grandson Temester. He only followed the example which had been set by those among whom the philosophier went in and out. We have the language of Yen Yuan, his favourite, which is comparatively moderate, and amply expresses the genuine admiration of a devoted pupil. These-king on several occamons spoke in a different style. Having heard that one of the chiefs of La had said that be himself—Tase-king—was superior to Confiance, be observed. Let me use the comparison of a house and its oncompassing wall. My wall

only reaches to the shoulders. One may peep over it, and see whatever is valuable in the spartments. The wall of my master to several fathoms high. If one do not find the door and enter by it, he cannot see the rich ancestral temple with its beauties, nor all the officers in their rich array. But I may assume that they are few who find the door. The remark of the chief was only what

might have been expected !,"

Another time, the same individual having speken revilingly of Confucius, Tase-kung said, 'It is of no use doing so. Chang-ni cannot be reviled. The talents and virtue of other men are hillocks and mounds which may be stopped over. Chang-ni is the sun or moun, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can be do to the sun and moon? He only shows that he does not know his own

capacity"."

In conversation with a fellow-disciple, Tazz-kning took a still higher flight. Being charged by Taxe-ch'in with being too modest, for that Confuctua was not really superior to him, he replied, ' For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say. Our master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair. Were our master in the position of the prince of a State, or the chief of a Family, we should find verified the description which has been given of a sage a rule .- He would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominious; he would stundete thom, and forthwith they would be barmonions. While he lived, he would be glorious. When he died, he would be butterly lamented. How is it possible for him to be attained to "1"

From these representations of Taxe-kung, it was not a difficult step for Taxe-ase to take in existing Confucius not only to the level of the ancient eages, but as 'the equal of Heaven' And Mencius took up the thems. Being questioned by Kung-sun Ch'la, one of his desciples, about two acknowledged sages. Po-I and I Yin, whether they were to be placed in the same rank with Confucius, he replied, 'No. Since there were living men until now, there never was another Confucius,' and then he proceeded to furtify his

empion by the concurring testimony of Taki Wo, Tase-kung, and Yo Zo, who all had wasdom, he thought sufficient to know their master. Take Wo's opinion was, 'According to my view of our master, he is far superior to Yao and Shun," Test-kung said, By viewing the ceremonal ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their ments, the kings of those hundred ages :- not one of them can escape mo. From the birth of mankind till now, there has never been another like our master. Yo Zo said, 'Is it only among men that it is no! There is the chit-lin among quadrupeds; the fung-hwang among birds; the Thi mountem among mounds and ant-bills; and rivers and seas among swinpools. Though different in degree, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucium!.' I will not includes in farther illustration. The judgment of the sage's disciples, of Teso-aze, and of Mencins, has been unchallenged by the mass of the scholars of China. Doubtless it pleases them to bow down at the shrine of the Sage, for their profession of literature is thereby giordied. A reflection of the honour done to him falls upon themselves. And the powers that be, and the multitudes of the people, fall in with the judgment. Confucion is thou, in the empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible bearons of social virtue and political wiedom are taught.

6. The reader will be prepared by the preceding account not to expect to find any light thrown by Confusius on the great prob-

Firbjacts on which Configures did just treat — That he was no religious, arope clital, and open to the diarge of temperative.

lease of the human condition and destiny. He did not apeculate on the creation of things or the end of them. He was not troubled to account for the origin of man, nor did he seek to know about his hereafter. He meddled neither with physics nor metaphysics?

The testimony of the Analests about the subjects of his teaching at the following:—"His frequent themes of discourse were the Book

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1 The mantening of the Yi whing and Confuctor's inhuma spen, it may be objected to opposition to this statement, and I must be understood to make it with some constraint. See affirm to this statement, and I must be understood to make it with some constraint. See affirm the point of the worky of that Work, and wrote your ago, I spect all my better time for two-less propring my way to derivate to try hold of our a trained time of it, but at the above I must only graphing my way to derivate to try hold of

YOL I

of Postry, the Book of History, and the maintenance of the rules of Propriety. 'He taught letters, othics devotion of soul, and trathfuness.' Extraordinary things, feats of strength, states of disorder, and spiritual beings, he did not him to tark about.'

Confucius is not to be blamed for his silence on the subjects here indicated. His ignorance of them was to a great extent his misfortune. He had not learned them. No report of them had come to him by the ear; no vision of them by the eye. And to his practical mind the toiling of thought suid uncertainties seemed worse than useless.

The question has, indeed, been raised, whether he did not make changes in the ancient creed of Chinic, but I cannot believe that he did so consciously and designedly. Had his idiosyperasy been different, we might have had expositions of the ancient views on some points, the effect of which would have been more beneficial than the indefiniteness in which they are now selt, and it may be doubted so far, whether Confusius was not unfaithful to his guides. But that he suppressed or added, in order to bring in articles of behef originating with himself, is a thing not to be charged against him.

I will mention two important subjects in regard to which there is a conviction in my mind that he came short of the faith of the older sages. The first is the doctrine of God. This name is common in the Shih-ching and Shih-ching. It or Shang-Ti appears there as a personal being, ruling in heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decree justice, the rawarder of the good, and the punisher of the bad. Confucus preferred to speak of Heaven. Instances have already been given of this. Two others may be cited.—'He who offends against Heaven has none to whom he can pray'!' 'Alas!' said he, 'there is no one that knows me.' Tese-kung said, 'What do you mean by them saying that no one knows you!' He replied, 'I do not murmur against Heaven. I do

the deepe and meaning, and up to this time I have not been able to master i so as to specifically about it. It will come in due time, in the prace, is the present Publication, and I do not think that what I here say of Confurbus will require much, if any, mod finance. So I weeks in 1961, and I at has accomputabled a translation of the Fi, which was published to 1986, at the extranslation of the East. I about the to bring out a 1986, at the extranslation of the East. I about the to bring out a ferticest of that veryion, with the Uniness text, so so to make it uniform with the common of the Chamber previously published. But as Youg He sold to Confucion, "The pours do not want for man

Acts. VII will, gair an " Son Hardwich's Christ and other Masters, Partis.

pp. vil. eg. with his reformer in a point to a passage from Masderses "The Chinase and their Rebullions." Ann. III. zitt.

not gramble against men. My studies lie low, and my penetration rises high. But there is Heaven;—That knows me'!' Net once throughout the Analects does he use the personal name. I would say that he was unreligious rather than irraligious, yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of ardent religious feeling among the Chinese people generally, and he prepared the way for the speculations of the literate of mediseral and modern times, which have exposed them to the charge of atheirm.

Secondly, Along with the worship of God there existed in China, from the earliest historical times, the worship of other spiritual beings,—especially, and to every individual, the worship of departed ancestors. Confuents recognised this as an institution to be devoutly observed . He sacrificed to the dead as if they were present, be sacrificed to the spirits as if the spirits were present. He said, "I consider my not being present at the secrifice as if I did not pacrifice"." The custom must have originated from a belief in the continued existence of the dead We cannot suppose that they who matituted it thought that with the committee of this life on earth there was a ceasation also of all conscious being. But Confucius never spoke explicitly on this subject. He tried to evade it. Chi Lo asked about serving the spirits of the dead, and the muster mid, "While you are not able to serve men, how can you serve their spirits?" The disciple added, "I venture to ask about death," and he was answered. "While you do not know life, how can you know about death " Still more striking is a conversation with another deciple, recorded in the Narratives of the School. Taxe-king saked him, saying, 'Do the dead have knowledge (of our services, that is, or are they without knowledge? The master replied 'II' I were to say that the dead have such knowledge, I am afram that film cone and dutifu grandsome would injure their substance in paying the last offices to the departed, and if I were to say that the dead have not such knowledge. I am aired less unfilial sons should leave their parents unbarred. You need not wish, Take, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself. Surely this was not the teaching proper to a sage.

<sup>&#</sup>x27;Ana XIV zervil 'Ana, III zii 'Ana XI ii '家語,卷二, wa 致 题, instanto the and

He said on one occasion that he had no rencealments from his dramples!. Why did be not candidly tell his real thoughts on so interesting a subject? I melue to think that he doubted more than he believed. If the case were not so, it would be difficult to account for the answer which he returned to a question as to what constituted wisdom :- To give one z self carnestly, mid be, to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called windom". At any rate, as by has frequent references to Heaven, instead of following the phraseology of the older sages, he gave occasion to many of his professed followers to identify God with a principle of reason and the course of nature; so, in the point now in hand, he has led them to deay, like the Sadducess of old, the existence of any spirit at all, and to tell us that their secretions to the dead are but un outward form, the mode of expression which the principle of filial piety requires them to adopt when its objects have departed this life.

It will not be supposed that I want to advocate or to defend the practice of sacrificing to the dead. My object has been to point out how Confucius recognised it, without acknowledging the faith from which it must have originated, and how he enforced it as a matter of form or ceremony. It thus connects itself with the most serious charge that can be brought against him,-the charge of insincerity. Among the four things which it is said he taught, 'truthfulness' is specified, and many sayings might be quoted from him, in which 'amounty' is colobrated as highly and demanded as stringently as ever it has been by any Christian moralist, yet he was not altogether the truthful and true man to whom we accord our highest approbation. There was the case of Mang Chih-fan, who boldly brought up the rear of the defeated troops of La, and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was week and numecessary. And yet Confurus oaw nothing in the whole but matter for praise. He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him. These were small matters, but what shall we say to the incident which I have given in the sketch of his Life, p. 79,-his deliberately breaking the oath which he had sworn, simply on the ground that it had been forced from hund

<sup>&</sup>quot; Acc. VIL mail. " Acc. VI. mx " See above, near the beginning of this puregraph. " Acc. VI. viii. " Acc. XVII mail

I should be glad if I could find evidence on which to deay the truth of that occurrence. But it rests on the same authority as most other statements about him, and it is accepted as a fact by the people and scholars of China. It must have had, and it must still have, a very injurious influence upon them. Foreigners charge a habit of deceitfulness upon the nation and its government;—on the justice or injustice of this charge I say nothing. For every word of falsehood and every act of insuncerity, the guilty party most bear him own burden, but we cannot but regret the example of Confucing in this particular. It is with the Chinese and their tage, so it was with the Jewa of old and their teachers. He that leads them has caused them to err, and destroyed the way of their paths!

But was not insincerity a natural result of the un-religion of Confucius! There are certain virtues which demand a true piety in order to their flourishing in the heart of man. Natural affection, the feeling of loyalty, and enlightened policy, may do much to build up and preserve a family and a state, but it requires more to maintain the love of truth, and make a fie, spoken or acted, to be shrunk from with abame. It requires in fact the living recognition of a God of truth, and all the sanctions of revealed religion. Unfortunately the Chimese have not had these, and the example of lamb to whem they how down as the best and whent of men, does not set them against dissumplation.

7. I go on to a brief discussion of Confucion's views on government, or what we may call his principles of political science. It the views on could not be in his long intercourse with his disciples but that he should enumerate many maxime bearing on character and morals generally, but he never racted in the improvement of the individual. 'The kingdom, the world, brought to a state of happy transpullings, was the grand object which he delighted to think of; that it might be brought about as easily as 'one can look upon the palm of his hand,' was the drawn which it piessed him to indulges. He held that there was in man an adaptation and readinesse to be governed, which only preded to be taken advantage of in the proper way. There want be the right administrators, but given those, and 'the growth of government would be rapid, just as vegetation is rapid in the earth; yee, these would be rapid, just as vegetation is rapid in the earth; yee, these

<sup>\*</sup> Isolah ili, en. \* Jan. III, 15., 18 al.

<sup>·</sup>天下平、Sam大學, 化mousing

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povernment would display itself like an easily-growing righ! The same sentiment was common from the lips of Meneins. Enforcing it one day, when conversing with one of the petty rulers of his time, he soid in his peculiar atvic, 'Does your Majesty understand the way of the growing grain! During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the beavens, they send down torrents of rain, and the grain creets stack as if by a shoot. When it does so, who can keep it back to Such, he contended, would be the response of the mass of the people to any true 'shepherd of men.' It may be deemed unnecessary that I should specify this point, for it is a truth applicable to the people of all nations. Speaking generally, government is by no device or cunning craftiness. human nature demands it. But in no other family of mankind is the characteristic so largely developed as in the Chinese. The love of order and quiet, and a willingness to submit to 'the powers that be, emmently distinguish them. Foreign writers have often taken notice of this, and have attributed it to the influence of Conficius's doctrines as menicating subordination; but it existed previous to his time. The character of the people moulded his system, more than it was moulded by it.

This readmess to be governed arose, according to Confucius, from the duties of universal obligation, or those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends.' Men as they are born into the world, and grow up in it, find themselves existing in those relations. They are the appointment of Heaven. And each relation has its reciprocal obligations, the recognition of which is proper to the Heaven-conferred nature. It only needs that the sacredness of the relations be maintained, and the duties belonging to them faithfully discharged. and the 'happy tranquility' will prevail all under heaven. As to the institutions of government, the laws and arrangements by which, as through a thousand channels, it should go forth to carry plenty and prosperity through the length and breadth of the country, it did not belong to Confucius, 'the throneless king,' to set them forth minutely. And indeed they were existing in the records of 'the anment sovereigns.' Nothing new was needed. It was only

requires to pursue the old paths, and raise up the old standards. The government of Wan and Wa, he said, is displayed in the records,—the tablete of wood and limboo. Let there be the men, and the government will flourish, but without the men, the government decays and ceases. To the same effect was the reply which he gave to Yen Han when asked by two how the government of a State should be administered. It seems very wide of the mark, until we read it in the light of the sage's veneration for anomal ordinances, and has opinion of their sufficiency. Follow, he said, the seasons of Had. Ride in the state-carriages of Yin. Wear the caremonial cap of Châu. Let the music be the Shão with its pantomimes. Banish the songs of Châng, and keep far from specious talkers.

Confucius's utea then of a happy, well-governed State did not go beyond the flournshing of the five relations of society which have been mentioned and we have not any condensed exhibition from him of their nature, or of the duties belonging to the several parties. in them. Of the two first he spoke frequently, but all that he has said on the others would go into small compass. Mencius has said that 'between father and son there should be affection; between covereign and minister righteounness, between husband and wife attention to their reparate functions; between old and young, a proper order, and between friends, fidelity ". Confucius, I apprehead, would harrily have accepted this account. It does not bring out sufficiently the authority which he daimed for the father and the sovereign, and the obedience which he exacted from the shild and the minister. With regard to the relation of husband and wife, he was in no respect superior to the preceding sages who had enunciated their views of propriety on the subject. We have a somewhat detailed expension of his opinions in the Narratives of the School.'- Man, said he, 'is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles. On the account she can determine nothing of herself, and is subject to the rule of the three obedieness. When young, she must obey har father and elder brother, when married, she must obey her bushand;

when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of drink and food. Beyond the threshold of ber spartments she should not be known for evil or for good. She may not orgen the houndaries of the State to attend a funeral. She may take no step on her own motion, and may come to no condusion on her own deliberation. There are five women who are not to be taken in marriage :- the daughter of a rebellious house ; the daughter of a deorderly bouse; the daughter of a house which has produced criminals for more than one generation, the daughter of a legrous house; and the daughter who has lost her father and elder brother. A write may be divorced for seven reasons, which, however, may be overrued by three considerations. The grounds for divorce are disobedience to her husband's parents, not given birth to a son; dissolute conduct; jealousy-(of her husband's attentions, that is, to the other inmates of his barem) ; talkativeness; and threving. The three considerations which may overrule these grounds are-first, if, while she was taken from a home, the has now no home to return to; second, if she have passed with her husband through the three years' mourning for his parents; third, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman, and to give importance to the ordinance of marriage!

With these ideas of the relations of society, Confucius dwelt much on the necessity of personal correctness of character on the part of these in authority, in order to secure the right fulfilment of the duties implied in them. This is one grand peculiarity of his teaching. I have adverted to it in the review of 'The Great Learning,' but it deserves some further exhibition, and there are three conversations with the chief Chi K'ang in which it is very expressly set forth. 'Chi K'ang asked about government, and Confucius replied, "To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?" 'Chi K'ang, distressed about the number of thieves in the State, inquired of Confucius about how to do away with them. Confucius said, "If you, sir, were not covetous, though you should reward them to do it, they would not steal." 'Chi K'ang asked about government.

mying, "What do you say to killing the unprincipled for the good of the principled?" Confucus replied, "Sur, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it?"

Example is not so powerful as Confucius in these and many other passages represented it, but its influence is very great. Its virtue is recognised in the family, and it is demanded in the church of Christ. 'A bishop'-and I quote the term with the simple meaning of overseer- must be blamelem. It mems to me, however, that in the progress of society in the West we have come to think less of the power of example is many departments of state than we ought to do. It is thought of too little in the army and the navv. We laugh at the 'self-denying ordinance,' and the 'new model' of 1644, but there lay hopeath them the principle which Confucius so broadly propounded,—the importance of personal virtue in all who are in authority. Now that Great Britain is the governing power over the masses of India, and that we are coming more and more into contact with tens of thousands of the Chinese, this maxim of our cage is deserving of serious consideration from all who bear rule, and especially from those on whom devolves the conduct of affairs. His words on the susceptibility of the people to be acted on by those shows them ought not to prove se water spilt on the ground.

But to return to Confucius.—As he thus lays it down that the mainspring of the well-being of somety is the personal character of the ruler, we look anxiously for what directions he has given for the cultivation of that. But here he is very defective. 'Self-adjustment and purvication,' he mid, 'with careful regulation of his dress, and the not making a movement contrary to the rules of property; —this is the way for the ruler to cultivate his person'. This is laying too much stress on what is external; but even to attain to this is beyond unsatisted human strength. Confucius, however, never recognized a disturbance of the moral elements in the constitution of man. The people would move, according to him, to the virtue of their ruler as the gram bends to the wind, and that virtue

would come to the ruler at his call. Many wore the lamoutations which he uttered over the disgeneracy of his times, frequent were the confessions which he made of his own shortcomings. It seems strange that it never came distinctly before him, that there is a power of evil in the prince and the peasant, which no efforts of their own and no instructions of sages are effectual to subdue.

The government which Confucing taught was a despotism, but of a modified character. He allowed no 'yus divinum' independent of personal virtue and a benevolent rule. He has not explicitly stated, Indeed, wherein hes the ground of the great relation of the governor and the governed, but his views on the subject were, we may assume, in accordance with the language of the Shū-ching .- Heaven and Earth are the parents of all things, and of all things men are the most intelligent. The man among them most distinguished for interligence becomes chief ruler and ought to prove himself the parent of the people! And again ' Heaven protecting the infamat people, has constituted for them rulers and teachers, who should be able to be assisting to God, extending favour and producing tranquility throughout als parts of the kingdom ! The moment the ruler cesses to be a minister of God for good, and does not administer a government that is beneficial to the people, he forfetts the title by which he holds the throne, and perseverance in oppression will surely lead to his overthrow. Mensius inculcated this principle with a frequency and boldness which are remarkable. It was one of the things about which Confuents did not like to talk. Still he held it. It is conspicuous in the last chapter of 'The Great Learning ' Its tendency has been to check the violence of oppresmon, and maintain the self-respect of the people, all along the course of Chinese history

I must bring these observations on Confucius's views of government to a close and I do so with two remarks. First, they are adapted to a primitive, unsophisticated state of society. He is a good counsellor for the father of a family, the chief of a cian, and even the head of a small principality. But his views want the comprehension which would make them of much service in a great dominion. Within three conturies after his death, the government of China passed into a new phase. The founder of the Chin dynasty conceived the grand idea of abulishing all its feudal kingdoms, and contraining their administration in himself. He effected the revo-

<sup>\* 2</sup> See the Shit-ching, V. L Seet. Let 2.

Intion, and succeeding dynastics adopted his system, and gradually moulded it into the forms and proportions which are now existing. There has been a tendency to advance, and Confuents has all along been trying to carry the nation back. Principles have been needed, and not 'proprieties.' The consequence is that China has increased beyond its ancient dimensions, while there has been no corresponding development of thought. Its body politic has the size of a giant, while it still retains the mind of a child. Its heary age is in danger of becoming but semility.

Second, Confucius makes no provision for the intercourse of his country with other and independent nations. He knew indeed of none such. China was to him 'The Middle Kingdom', 'The multitude of Great States?, 'All under heaven" Beyond it were only rude and barbarous tribes. He does not speak of them betterly, as many Chinese have done since his time. In one place he contrasta their condition favourably with the prevailing anarchy of the kingdom, saying 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them\*.' Another time, diagranted with the want of appreciation which he experienced, he was expressing his intention to go and live among the nine wild tribes of the east. Some one said, They are rude. How can you do such a thing?' His reply was, 'If a superior man dwelt among them, what rudeness would there be ! But had he been a ruler-sage, he would not only have influenced them by his instructions, but brought them to acknowledge and submit to his sway, as the great Ye did'. The only passage of Confucure's teachings from which any rule can be gathered for dealing with foreigners, is that in the Doctrine of the Mean, where 'undulgent treatment of men from a distance' is laid down as one of the nine standard rules for the government of the country'. But 'the men from a distance' are understood to be ma and le' samply,- guests, that is, or officers of one State seeking employment in another, or at the royal court, and 'vintors, or travelling merchants. Of independent nations the ancient classics have not any knowledge, nor has Confucius. So long as merchants from Europe and other parts of the world could have been content to appear in China as suppliants, seeking the privilege of trade, so

中国. '諸夏 Ana III · 天下, x=== 'Ana III · '本a / (有家.

long the government would have ranked them with the barbarous hordes of antiquity, and given them the banefit of the maxim about and ignerit treatment,' according to its own understanding of it. But when their governments interfered, and claimed to treat with that of China on terms of equality, and that their subjects should be spoken to and of so being of the same clay with the Chinese themselves, an outrage was committed on tradition and prejidice, which it was necessary to recent with valuemence.

I do not charge the contemptuous arrogance of the Chinese government and people upon Confucius; what I deplore, is that he left no principles on record to check the development of such a sparit. His emple views of somety and government were in a measure sufficient for the people while they dwelt apart from the rest of mankind. His practical lessons were better than if they had been left, which but for him they probably would have been, to fall a prey to the influences of Taoism and Buddhism, but they could only subsist while they were left alone. Of the earth earthy, China was sure to go to pieces when it came into collision with a Christianly-civilwined power. Its sage had left it no preservative or rectorative elements against such a case.

It is a rude awakening from its complacency of centuries which China has now received. Its anneant landmarks are awapt away. Opinions will differ as to the justice or injustice of the grounds on which it has been assailed, and I do not feel called to judge or to pronounce here concerning them. In the progress of events, it could hardly be but that the collision should come; and when it did come it could not be but that China should be broken and scattered. Desorganisation will go on to destroy it more and more, and yet there is hope for the people, with their veneration for the relations of society, with their devotion to learning, and with their habits of industry and sobriety;—there is hope for them, if they will look away from all their socient sages, and turn to Him, who sends them, along with the dissolution of their ancient state, the knowledge of Himself, the only living and true God, and of Jesus Christ whom He hath sent.

8. I have little more to add on the opinions of Confucius. Many of his sayings are pithy, and display much knowledge of character; but as they are contained in the body of the Work, I will not occupy the space here with a selection of those which have struck myself as treat worthy of notice. The fourth Book of the Analests,

which is on the subject of san, or perfect virtue, has several utterances which are remarkable.

Thornton observes .- It may excite surprise, and probably incredulity, to state that the golden rule of our Saviour. Do unto others as you would that they should do unto you, which Mr. Looks designates as "the most unshaken rule of morality, and foundation of all accial virtue,' had been inculcated by Confucius, almost in the same words, four centuries before". I have taken notice of this fact in reviewing both 'The Great Learning' and 'The Ductrine of the Mean. I would be far from gradging a tribute of admiration to Confuesus for it. The maxim occurs also twice in the Analesta. In Book XV. xxiii, Tase-kung asks if there be one word which may serve as a rule of practice for all one's life, and is answered, 'Is not reciprocity such a word? What you do not want done to yourself do not do to othera. The same disciple appears in Book V. zi, telting Confucius that he was practizing the lesson. He says, What I do not wish men to do to me, I also wish not to do to men; but the master tells him, 'Take, you have not attained to that.' It would appear from this reply, that he was aware of the difficulty of oboying the precept, and it is not found, in its condensed expresmon at least, in the older clarence. The monit of it is Configurate own.

When a comparison, however, is drawn between it and the rule land down by Christ, it is proper to call attention to the positive form of the latter,- All things whatsoever ye would that men should do unto you, do ye even so to them. The lesson of the gospel commands men to do what they feel to be right and good. It requires them to commence a course of such conduct, without regard to the conduct of others to themselves. The lesson of Confucius only fortude men to do what they feel to be wrong and hursful, So far as the point of pricerty is concerned, moreover, Christ adds, This is the law and the prophets. The maxim was to be found substantially in the earlier revelations of God. Still it must be allowed that Confucius was well aware of the importance of taking the imitative in discharging all the relations of society. See his words as quoted from 'The Doctrine of the Mean' on pages 48, 49 above.

But the worth of the two maxima depends on the intention of the enunciators in regard to their application. Confumus, it meens to me, did not think of the recaprocaty coming into action beyond the circle of his five relations of somety. Possibly, he might have

<sup>1</sup> Makey of China, etc. L.p. mp.

required its observance in dealings even with the rude tribes, which were the only specimens of mankind besides his own countrymen of which he knew anything, for on one occasion, when asked about perfect virtue, he replied, 'It is, in retirement, to be sedistely grave, in the management of business, to be reverently attentive; in intercourse with others, to be strictly encourse. Though a man go among the rude uncultivated tribes, these qualities may not be neglected.' Still, Confinents delivered his rule to his countrymen only, and only for their guidance in their relations of which I have had so much occasion to speak. The rule of Christ is for man as man, having to do with other men, all with himself on the same platform, as the children and subjects of the one God and Father in heaven.

How far short Confucius came of the standard of Christian benevolence, may be seen from his remarks when saked what was to be thought of the principle that injury should be recompensed with kindness. He replied, 'With what then will you recompense kindness! Recompense injury with justice, and recompenses kindness with kindness!.' The same deliverance is given in one of the Books of the Li Chi, where he adds that 'he who recompenses injury with kindness is a man who is careful of his person!' Chang Hatan, the commentator of the second century, says that such a course would be 'incorrect in point of propriety!' This 'propriety was a great stumbling-block in the way of Confucins. His morality was the result of the balancings of his intellect, fettered by the decisions of men of old, and not the gushings of a loving heart, responsive to the promptings of Heaven, and in sympathy with erring and feelds humanity.

This subject leads me on to the last of the opinions of Confucius which I shall make the subject of remark in this place. A commentator observes, with reference to the inquiry about recompensing injury with kindness, that the questioner was asking only about trivial matters, which might be dealt with in the way he mentioned, while great offences, such as those against a sovereign or a father, could not be dealt with by such an inversion of the principles of justice. In the second Book of the Li Chi there is the following passage:— With the slayer of his father, a man may not his under the same heaven; against the slayer of his brother, a man must never have to go home to fetch a weapon; with the slayer of

\* 非禮之花.

Ana XIV servi.
\* Despuise to fare pe allie.

'畸配, 表配, \*\*\*

his frond, a man may not live in the came State. The les taliones is here laid down in its fullest extent. The Chan ld teds us of a provision made against the evil consequences of the principle, by the appointment of a minister called 'The Reconciler'. The provimon is very inferior to the cities of refuge which were set apart by Moses for the manulayer to flee to from the fury of the avenger. Such as it was however, it existed, and it is remarkable that Confusion. when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge to the strongest and most unrestracted terms. Rie discaple Tesa-hank asked him, 'What course is to be pursued in the case of the murder of a father or mother ! ' ife replied, 'The son must sleep upon a matting of grass, with his chiefd for his pallow; he must decline to take office; he must not live under the same heaven with the slayer. When he meets him in the marketplace or the court, he must have his weepon ready to strike him 'And what is the course on the murder of a brother!' 'The surviving brother must not take office in the same State with the player, yet if he go on his princes service to the State where the slayer is, though he meet him, he must not fight with him ' 'And what is the course on the murder of an uncle or a cousin? In thus case the nephew or cousin is not the principal. If the principal on whom the revenge devolves can take it, he line only to stand behind with his weapon in his hand, and support him!"

Sir John Davis has rightly called attention to this as one of the objectionable principles of Confuence. The bad effects of it are evident even in the present day. Revenge is sweet to the Chinese. I have spoken of their residuess to submit to government, and wish to live in peace, yet they do not like to renge even to government the inquisition for blood. Where the ruling authority is feeble, as it is at present, individuals and claus take the law into their own hands, and whole districts are kept in a state of constant feed and warfare.

But I must now leave the sage. I hope I have not done him injustice; the more I have studied his character and opinions, the more highly have I come to regard him. He was a very great man, and his influence has been on the whole a great benefit to the Chinese, while his teachings suggest important tensors to numerical who profess to belong to the school of Christ.

·禮記, 1 Sock 1 Part in · 周禮, 卷之十四, part in · 禮記, 11 Sock 1. Part in december the 家語, 卷四, 子貞期. · The Chinasa, vol. 12, 41

## SECTION III.

## fix immeritate otherwise.

Second Chien makes Confucus say — The disciples who received my instructions, and could themselves comprehend them, were seventy-seven individuals. They were all scholars of extruordinary ability. The common saying is, that the deciples of the sage were three thousand, while among them there were seventy-two worthes. I propose to give here a list of all those whose names have come down to us, as being his followers. Of the greater number it will be seen that we know nothing more than their names and surnames. My principal authorities will be the 'Historical Records, the 'Narratives of the School,' 'The Sacrific al Canon for the Sage's Temple, with Plates,' and the chapter on 'The Disciples of Confucus' prefixed to the 'Four Books, Text and Commentary, with Proofs and Illustrations.' In giving a few notices of the better-known individuals, I will endeavour to avoid what may be guthered from the Analests.

s. Yen Hoi, by domignation Teste-vitan (實间,字子湖). was a native of Lû, the favourite of his master, whose junior be was by thirty years, and whose disciple he became when he was quite a youth. 'After I got Hui,' Confucius romarked, 'the disciples came closer to ma. We are told that once, when he found himself on the Nang hill with Har, Taze-Ia, and Taze-kung Confucius asked them to tell him their different same, and he would choose between them. Texe-10 began, and when he bad done, the master said, 'It marks your bravery,' Taze-kung followed, on whose words the judgment was, 'They show your discriminating eloquence. At last came Yen Yuan, who said, 'I should like to find an intelligent king and sage ruler whom I might assist. I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and mune, so that they should not care to fortify these cities by walls and meats, but would fuse their awards and spears into implements of agriculture. They should send forth their flucks without fear into the plains and forests. There should be no sunderings of families, no widows or widowers. For a thousand

'孔子曰,受菜身通者,七十有七人,皆具能之士也

years there would be no calamity of war. Yo would have no opportunity to display his bravery, or Tsize to display his oratory. The master pronounced, 'How admirable is this virtue!'

When Hill was twenty-nine, his hair was all white, and in three years more he died. He was sacrificed to, along with Confucius, by the first emperor of the Han dynasty. The title which be now has in the sacrificial Canon,—'Continuator of the Sage was conferred in the ninth year of the emperor, or, to speak more correctly, of the period Chal-ching, a.b. 1530. Almost all the present sacrificial titles of the worthers in the temple were fixed at that time. Hat a place is the first of the four Assessors, on the east of the sage.'

native of La, fifteen years younger than Confucius, according to Sze-ma Chien, but fifty years younger, according to the Narratives of the School, which latter authority is followed in 'The Amais of the Empire. When he first came to Confucius, we are told, he had a starved look!, which was by-and-by exchanged for one of fulness and satisfaction!. Taze-kung asked him how the change had come about. He replied, I came from the undst of my reeds and sedges into the school of the master. He trained my mind to filial piety, and set before me the examples of the ancient kings. I felt a pleasure in his instructions, but when I went abroad, and saw the people in authority, with their umbrellus and banners, and all the pomp and circumstance of their trains, I also felt pleasure in that show. These two things assaulted each other in

<sup>&</sup>quot;I have referred briefly, at p. 91, to the temples of Canfunias. The principal half, called the first of the Greet and Complete Che, in that in which is his own status or the tablet of his spirit, having on each and west, along the walls of the came operations, we have not feel to the came operations. On the two the two the places of the transmitted worthy of honor. Outside this spirit desciples, who, next to the "Assessment, are recented worthy of honor. Outside this spirit west, and remaining to a blue with the two the busy the systematic salled the ranges of the context, and remaining to a blue with the two the busy that along the systematic salled the ranges of the outer matrix. In each there are array-finite labeled of the disciples and other worthing, having the wine title as the Wise Outs, that of the principal half is the third inferior think of the turbolus's amountary, where tablets are in the seater, fronting the within like that of Confurtum. On each olds are billowing the tablets of seater, fronting worthing, and the that of Confurtum. On each olds are billowing the tablets of seater, fronting worthing, and the that of confurtum. On each olds are billowing the tablets of seater, fronting worthing, and "angelous Schulars."

茶色. 海察之色. Vol. t.

my breast. I could not determine which to prefer, and so I were that look of distress. But now the lessons of our master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow ducupies. I now know what I should follow and what I should avoid, and all the pown of power is no more to me than the dust of the ground. It is on this account that I have that look of fulness and satisfaction. Taxe chiten was high in Confuctus's esteem. He was distinguished for his purity and filial affection. His place in the temple is the first, east, among 'The Wise Ones,' immediately after the four assessors. He was first samificed to along with Confocius, as in to be understood of the other 'Wise Ones,' excepting in the case of Yo Zo, in the eighth year of the style K'al-yuan of the eight emperor of the Tang dynasty, A.D. 720. His title, the same as that of all but the Assessors, is- The ancient Worthy, the philosopher Min."

- 3. Zun Käng, styled Po-niú (內 默, 字白 [al. 百] 牛). He was a native of Lô, and Confumus's junior only by seven years. When Confumus became minister of Crime, he appointed Po-niû to the office, which he had himself formerly held, of commandant of Chung-tů. His tablet is now fourth among 'The Wise Ones,' on the west.
- 4. Zan Yung, styled Chung-kung (神 雅, 学 仲 司). Ho was of the same clan as Zan Kang, and twenty-nine years younger than Confucius. He had a bad father, but the master declared that was not to be counted to him, to detract from his admitted excellence. His place is among 'The Wise Ones,' the second, east.
- 5. Zan Chiû, styled Tsus-yû (科文, 子子). He was related to the two former, and of the same age as Chung-kung. He was noted among the disciples for his versatile ability and many acquirements. Tsus-kung said of him, 'Respectful to the old, and kind to the young; attentive to guesta and visitors; fond of learning and skilled in many arts; diligent in his examination of things:—these are what belong to Zan Chiû.' It has been noted in the life of Confucius that it was by the infinence of Tsus-yû that he was finally restored to Lû. He occupies the third place, west, among 'The Wise Ones.'
- 6. Chung Yû, styled Taze-lû and Chi-lû (仲由,字子路, 又字季點). He was a native of Piem (卞) in Lû, and only

nine years younger than Confucius. At their first interview, the master saxed mm what he was fond of, and he replied, 'My long sword' (Confucius said, 'If to your present ability there were added the results of learning, you would be a very superior man." Of what advantage would learning be to me!' saked Two lt. There is a bamboo on the southern hall, which is straight itself without being bent. If you cut it down and use it, you can send it through a rhinocerous hide ,-what is the use of learning ! ' Yes,' said the master, 'but if you feather it and point it with steel, will it not penetrate more deeply ! Taxe-to bowed twice, and said. 'I will reverently receive your instructions.' Confuents was wont to say, ' From the time that I got Yu, had words no more came to my cars. For some time Taze-it was chief magistrate of the district of P'0 (新), where his administration commanded the warm commendations of the master. He died finally in Wa. as has been related above, pp. 86, 87. His tablet is now the fourth, east, from those of the Assessora.

7. Tada Ya, etyled Tazo-wo (宰于, 字子现). He was a native of Lo, but nothing is mentioned of his age. He had 'a charp mouth, according to Sze-ma Chien. Once, when he was at the court of Ch a on some commission, the king Chao effered hem an easy carriage adorned with ivery for his master. You replied, 'My master is a man who would rejoice in a government where right pracaples were carned out, and can flud his joy in himself when that is not the case. Now right principles and virtue are as it were in a state of alumber. His wish is to rouse and put them in motion. Could be find a prince really anxious to rule according to them, he would walk on fool to his court, and be glad to do so. Why need he receive such a valuable gift as this from so great a distance! Configure commended this reply, but where he is mentioned in the Anatocta Ten-wo does not appear to great advantage. He took service in the State of Ch'i, and was ch of magistrate of Lin-tare, where he joined with Tien Chinng in some desirderly movement', which led to the destruction of his kindred, and made Confucius nahamed of him. His tablet is now the second, west, among 'The Wise Onca'

8. Twan-mu Teize, styled Tase-kung (端木區,字子頁[al. 子號] h whose place is now third, east, from the Assessora. He

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was a native of Wei (file), and thirty one years younger than Confucius. He had great quickness of patural ability and appears in the Analests as one of the most forward talkers among the disciples. Confucius used to say, From the time that I got lase, scholars from a distance came daily resorting to me. Bovaral instances of the language which he used to express his admiration of the master have been given in the last section. Here is another. -The duke Ching of Ch't caked Taze kning how Chung-ni was to be ranked as a sage. 'I do not know,' was the reply. 'I have all my life had the heaven over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. In my serving of Confucius. I am like a thirsty man who goes with his pitcher to the river, and there he drinks his fill, without knowing the river's depth.' He took leave of Confucius to become commandant of Han-yang (信册 宰), when the master said to him, 'In dealing with your subordinates, there is nothing like impartiality and when wealth comes in your way there is nothing like moderation. Hold fast these two things, and do not swerve from them. To conocal men's excellence as to obscure the worthy; and to proclam people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct is not the way of friendamp and harmony.' Subsequently Tere-kung was high in office both in La and Wei, and finally died in Ch'l. We saw how he was in attendance on Conforms at the time of the mge's death. Many of the disciples built huts near the master s grave, and mourned for him three years, but Taxe-kung remained sorrowing alone for three years more.

9. Yen Yen, styled Taze-yû (豪 (京 字子)), now the fourth in the western range of 'The Wise Ones.' He was a native of Wû (吳), forty-five years younger than Confucius, and destinguished for his literary acquirements. Being made commandant of Wû-ch'ang, he transformed the character of the people by 'proprieties' and munc, and was praised by the master. After the death of Confucius, Chi K'ang asked Yen how that event had made no sensation like that which was made by the death of Taxe-ch'an, when the men laid aside their bowatring rings and girdle ornaments, and the women laid aside their pearls and car-rings, and the voice of weeping was heard in the lanes for three months. Ten replied, 'The influences of Taxe-ch'an and my master might be compared

to those of overflowing water and the fattening rain. Wherever the water in its overflow reaches, men take knowledge of it, while the fattening rain falls unobserved."

- ro. Ph Shang, styled Taze-hath (內 衛, 字子夏). It is not certain to what State he belonged, his birth being assigned to Wei (佛), to Wei (魏), and to Wan (福). He was forty-five years younger than Confidence, and lived to a great age, for we find him. B. C. 406, at the court of the prince Wan of Wei (魏), to whom be gave copies of some of the classical Books. He is represented as a scholar extensively read and exact, but without great comprehension of mind. What is called Māo's Shih-ching (毛 魏) is said to contain the views of Taze-hath. Kung-yang Kāo and Kū-ling Ch'ih are also said to have studied the Ch'un Ch'iù with him. On the occasion of the death of his con he wept himself blind. His place is the fifth, east, among 'The Wise Ones.'

- (大文章). The Classic of Filad Picty he is said to have made under the eye of Confucius. On his connexion with Line Great Learning, ere above, the 1st Sect. 11. He was test associated with the sacrifices to Confucius in A.D. 668, but in 1267 he was advanced to be one of the sage's four Assessors. His title 'Exhibitor of the Fundamental Principles of the Sage, dates from the period of Chat-ching, as montioned in speaking of Yen Hit:
- 13. Tan-Chi M.ch ming, etvled Taze yu (清 臺 鐵 明, 字 平别). He was a native of Wa-chiang, thirty-tune years younger than Confucius according to the 'Historical Records, but fortynine, according to the Narratives of the School He was excessively ugly, and Confuerus thought meanly of his tments in consequence, on his first application to line. After completing his studies, he travelled to the south as far as the lang tean. Traces of his presence in that part of the country are etal pointed out m the department of Su-chan. He was followed by about three hundred describes, to whom he laid down rules for their guidance in their intercourse with the princes. When Confuctos heard of his success, he confessed how he had been led by his buil looks to misjudge him. He, with nearly all the deciples whose names follow, first had a place sangued to him in the sacrifices to Confroms in A.D. 720. The place of his tablet is the second, east. in the outer court, beyond that of the 'Assessors' and 'Wise Ones."
- 14. Corresponding to the preceding, on the west, is the tablet of Fo Po-ch't, styled Taze-tuen (法 [sk 帶 and [], ull = 伏] 不善, 字子殿). He was a tastive of Lu, and, according to different accounts, thirty, forty, and forty-nine years younger than Confucius. He was commandant of Tan-fu (阳 文字), and hardly needed to put forth any personal effort. Wu-mit Ch't had been in the same office, and had succeeded by dint of the greatest industry and toil. He caked Pū-ch'i how he managed so easily for himself, and was answered, 'I employ men, you employ men's strength.' People pronounced Fū to be a superior man. He was also a writer, and his works are mentioned in Lui Hain's Catalogus.
- . 15. Next to that of Mich ming is the tablet of Yuan Haren, styled Taze-are (聚基, 字子思), a native of Sung, or, according to Chang Hatan, of Lu, and younger than Confucius by thurty exacts. He was noted for his purity and modesty, and for his

happiness in the principles of the master and deep poverty After the death of Confucus, he hved to obscurity in Wor. In the notes to Ann. VI. in, I have referred to an interview which he had with Taze-kung.

16. Kung-ye Chiang [al. Chih] styted Taze-th ang |al Taze-thih] (公治長[山芝], 字子長[d. 子之]), has his tablet wext to that of Pu ch't. He was son in law to Confucius His nativity

m assigned both to Lû and to Chil

- 17 Nan-kung Kwo, styled Toze yang (南曾 括 [al 适 and, in the 'Norratives of the School, 紹(Tao)], 字子容), has the place at the east next to Yuan lisian. It is a question much debated whether he was the same with Nan-kung Chang-shu, who accompanied Confucius to the court of Chan, or not. On occasion of a fire breaking out in the palace of duke Ai, while others were intent on securing the contents of the Treasury, Nan-kung directed his efforts to says the Library, and to him was owing the preservation of the copy of the Canu Li which was in La and other ancient monuments.
- 16 Kung-had As, atyled Chi-to'zo [al. Chit-chian] (公智泉. 字季夫[al 季沉]). His tablet follows that of Kung ye lle was a native of Lo, or of Ch'l Conforms commended him for refusing to take office with any of the Families which were encroaching on the authority of the princes of the States, and for choosing to endure the severest poverty rather than eacrifice a uttle of his principles.

19. Tsang Tien, styled Hat (曾 箴 [at 點], 字 晳) He was the father of Tsing Shan H.s place in the temples is the ball is

Confucius's ancestors, where his tablet is the first, west

20. Yen Wayto, style! La (類 報 為, 字路) He 20181 the father of Yen Hoi, younger than Confucius by aix years. sacrificial place is the first, cast, in the same hall as the last.

21. Following the tablet of Nan-kung Kwo is that of Shung Chi styled Tage and (商 程,字子木). To him, it is said, we are indebted for the preservation of the Yi-ching, which he received from Confucius. Its transmission step by step, from Chu down to the Han dynasty, is minutely set forth.

22. Next to Kung-hat A: is the place of Kao Ch'az styled Tszekao and Cut kao (高荣,字子羔[nd季羔, for 盖 moreover, we find \$\mathbb{R}\$, and \$\mathbb{R}\$]), a native of Ch'l, seconding to the 'Narratives

of the School, but of Wei, according to Sze-ma Chien and Chang Hauan. He was thirty (some say forty) years younger than Confucus, dwarfish and ugly, but of great worth and ability. At one time he was criminal judge of Wei, and in the execution of his office condemned a prisoner to lose his feet. Afterwards that same man saved his life, when he was flying from the State. Confucus princed Chia for being able to administer atom justice with such a spirit of benevolence as to dissum resentment.

23. Shang Chu is followed by Chil-tisto Kiti [prop. Chil], styled Tszz-kiti, Tsze-zo, and Tsze-hait (蘇 雕 開 [pr. 取], 字 子 開. 于 若, and 子 脩), a native of Tsiti (蔡), or, according to Chang Haitan, of Lit. We only know him as a reader of the Shit-ching, and refusing to go into office.

24. Kung-po Liko, styled Tsze-chku (公伯俊,字子周). He appears in the Analests, XIV. xxxm, slandering Tsze-lû. it is doubtful whether be should have a place among the disciples.

25. Sze-må Kang, styled Tsze-niú (司 馬 群, 字子牛), follows Ch't tião K'à; also styled 黎 群. He was a great talker, a native of Sung, and a brother of Hwan T'di, to escape from whom seems to have been the labour of his life.

26. The place next Kao Char is occupied by Fan Hsti, styled Taze-chih (美海, 字子運), a native of Chi, or, according to others, of La, and whose age is given as thirty-six and forty-six years younger than Confuence. When young, he distinguished himself in a military command under the Chi family.

27. Yú Zo, styled Taxe-so (有 数, 字 子 表). He was a native of Lû, and his age is stated very variously. He was noted among the disciples for his great memory and fondness for antiquity. After the death of Confuence the rent of the disciples, because of some likeness in Zo's speech to the Master, wished to render the mame observances to him which they had done to Confucius, but on Tsang Shan's dominaring to the thing, they shandoned the purpose. The tablet of Taxe-so is now the sixth, east, among 'The Wiss Ones,' to which place it was promoted in the third year of Ch'isolung of the present dynasty. This was done in compliance with a memorial from the president of one of the Boards, who said he was moved by a dream to make the request. We may suppose that his real motives were—a wish to do justice to the merits of Taxe-so, and to restore the symmetry of the tablets in the 'Hall of the

Great and Complete One, which had been disturbed by the introduction of the tablet of Chû Hat in the preceding reign

28. Kung-hei Chih, styled Tszo-hwt (公西赤字子華), a native of Lu, younger than Confucius by forty-two years, whose place is the fourth, west, in the outer court. He was noted for his knowledge of ceremonies, and the other dusciples devolved on him all the arrangements about the funeral of the Master

- 29. Wú-má Shih [or Ch1] styled Taxe-Ch'! (至 馬 [al ]). 李子則 [al. 子 [b]], a native of Chān, or, according to Chāng Henon, of Lū, thirty years younger than Confinents. His tablet is on the east, next to that of Sze-mā Kāng. It is related that on one occasion, when Confucius was about to set out with a company of the disciples on a walk or journey he told them to take umbrolias. They met with a heavy shower, and Wū-inā asked him, saving, 'There were no clouds in the morning; but after the sun had risen, you told us to take umbrellas. How did you know that it would rain t' Confucius said, 'The moon last evening was in the constellation Pl, and is it not said in the Shih-ching, "When the moon is in Pl, there will be heavy rain t" It was thus I know it.
- No. Liang Chan [el. II], styled Sharyn ( ) [el ] ] The file occupies the eighth place, west among the tablets of the outer court. He was a man of Chi, and ma age is stated as twenty-nine and thirty-nine years younger than Confucius. The following story is told in connexion with him—When he was thirty, being disappointed that he had no son, he was minded to put away his wife. 'Do not do so,' said Shang that to him 'I was thirty-eight before I had a son, and my mother was then about to take another wife for me, when the Master proposed sending me to Chi. My mother was unwilling that I should go, but Confucius and, 'Don't be anxious. Chii will have five sons after he is forty.' It has turned out so, and I apprehend it is your fault, and not your wife's, that you have no son yet.' Chan took this advice, and in the second year after, he had a son.
- 31. Yen Hanng [al. Hain, Luù, and Wei], styled Teze-liù (麗 李 [al. 辛, 柳, and 章], 字子卿), occupies the place, east, after Wo-ma Sinh. He was a native of Lu, and furty-ex years younger than Confucius.
- 32. Liang Chan is followed on the west by Zan Zû, styled Tage-lû [al. Tage-taging and Tage-yū] (冉 襄 [al. 儒] 字 于 魯 [al. 子 常

- and 子 無]), a native of La, and fifty years younger than Confusion.
- 33. Yen Heing is followed on the east by Ts'40 Hall, styled Texe-hatn (曹邦, 字子雅), a native of Ts'41, fifty yours younger than Confocius.
- 34. Next on the west is Po Chien, styled Tsze-hai, or, in the current copies of the 'Narratives of the School,' Tsze-chim (信度. 字子哲[al 子析] or 子格), a native of Lû, lifty years younger than Confucius.
- Two-shih (公孫 [al ] , 字子 石), whose birth is assigned by different writers to Wei, Ch'ù, and Chio (義). He was fifty-three years younger than Confucius. We have the following account:— Taze-kung asked Taze-shih, saying, "Have you not learned the Book of Poetry!" Taze-shih rephed, "What leisure have I to do so! My parents require me to be filial; my brothers require me to be submissive; and my friends require me to be sincere. What leisure have I for anything else!" "Come to my Master," and Taze-kung, "and learn of him."

Sze-mt Ch'ien here observes — Of the thirty-five disciples which precede, we have some details. Their age and other particulars are found in the Books and Records. It is not so, however, in regard to the fifty-two which follow.

- 36. Zan Chi, styled Teze-ch'an [al Chi-ch'an and Taze-th] (再季, 字子產[al 季產 and 子達]), a native of Lû, whose place is the 11th, west, next to Po Ch'ien.
- 37. Kung-ten Kau-tese or simply Tere, styled Taxe-chih (公理 勾 技 [or simply 表], 字子之), a native of Lt. His tablet us the 2 grd, east, in the outer court.
- 38. Ch'in Ted, styled Taza-nan (秦祖, 字子南), a native of Ch'in. His tablet precedes that of the last, two places.
- 39. Ch'i-tiko Ch'ih, atyled Taso-lien (海 摩 哆 [al. 修], 字 子 飲), a native of Lu. His tablet is the 13th, west.
- 40. Yan Kao, styled Texe-chilo (廣高字子屬). According to the 'Narratives of the School,' he was the same as Yan Ko (刻, or 触), who drove the carriage when Confumus rode in Wei after the duke and Nun-taze. But this seems doubtful. Other

authorities make his name Ch'an (產), and style him Taze-taing (子稿). His tablet is the rith, east

- 41 Chil-tudo Tu-fu [al Tsung], styled True-yt, Texe-chil and Taze-wan (孫 離 徒 父 [al 從], 字子 有 or 子 友 [al. 于期 and 子文]), a untive of Lu, whose tablet precedes that of Chi-tudo Chila.
- 42. Zang Sze-ch'th, styled Teze-t 0. or Texe-ts'ung (夏[sl. 模] 副赤, 字子徒[sl 子從]), a native of Ch'in. Some consider Zang-eze (瓊綱) to be a double surname. His tablet comes after that of No. 40.
- 43 Shang Chân, styled Tazo-chi and Taze-heiù (商澤.字子季[al 子秀,), a native of Lû. His tablet is immediately after that of Fan Hall, No. 26.
- 44. Shih Tao [al Chih and Taze] shit, styled Tase-ming (石作] al Z and 子]. 蜀, 字子明). Some take Shih-tao (石作) as a double surmane. His tablet follows that of No. 42.
- 45. Zan Pū-ab'i, styled Hauan (任 不 齊, 字 選), a native of Ch'à, whose tahiot is next to that of No. 28.
- 46. Kung liang Zû, etyled Teze-chang (公民篇[al 篇], 字 子 iE), a netive of Ch'in, follows the preceding in the temples. The 'Sacrificial Canon says 'Teze-chang was a man of worth and bravery. When Confucts was surrounded and stopped in Ph. Teze-chang fought so desperately, that the people of Ph were afraid, and let the Master go, on his swearing that he would not proceed to Wei.'
- 47 HAn [al. Shih] Ch'û [al Chien], styled Teze-li [al. Li-chih] (后[al. 石] 彪[al. 虔], 字子星[al. 星之]), a native of Ch't, having his tablet the 17th, east.
- 48 Ch'm Zan, styled K'h (秦 冉, 字 副), a native of Ta'h. He is not given in the list of the 'Narratives of the School,' and on this account his tablet was put out of the temples in the minth year of Chia-tsing. It was restored, however, in the second year of Yung-chang, A.D. 1724, and in the 33rd, east, in the outer court.
- 49. Kung hand Shiku, styled Shikug [and Time-shikug] (公夏首(江宁), 字乘 [and 子乘]), a native of Lū, whose tablet is next to that of No. 44.
  - 50. Hat Yong-tion [or sam; ly Tien] styled Tene-bei [al. Toso-

chieh and Tesse-ch'teh](系容版[or 腕], 字子哲[al 子僧and 子槍]), a native of Wei, having his tablet the 18th, enet.

51. Kung Chien-ting [al. Kung Yû], styled Taze-chung (公局 [al. 整] 定 [al 公有], 字子仲 [al. 中 and 忠]). His notivity is assigned to Lû, to Wei, and to Tsin (晉). He follows No. 46.

52 Yen Tsû [al Heining] styled Heining and Texe-hating (獨祖 [al 相], 字要, and 子要, a native of Lû, with his tablet follow-

ing that of No. 50.

51. Ohnao Tan [al Wū], stylod Teze-kön (泉K型 [al. 刷], 牛

子家), a native of Lt His place is next to that of No. 51.

54. Chu [al. Khu] Taing-chiung [and aimply Taing], atyled Taze-chiung [al. Taze-chieh and Taze-mang] (句 [al 勾 and 鉤] 井墨 [and simply 井], 字子圖 [al 子界 and 子孟]), a native of Wei, following No. 52.

55. Han [al. Tel.] fû Hên, styled Teze-hêi [al. Teze-eo and Teze-eo] (平 [al. 李] 父黑, 字子黑[al 子素 and 子素]), a native

of Lu, whose tablet is next to that of No. 53.

- 56 Chin Shang, styled Texe-plet [al. Per-tase and Ph-tase] (秦 南, 字子丕 [al 丕 兹 and 不 兹]), a native of Lat, or, according to Chang Hausn, of Ch'a He was forty years younger than Confucius. One authority, however, says he was only four years younger, and that his father and Confucius's father were both calebrated for their strength. His tablet is the 12th, east.
- 57. Shin Tang, styled Châu (申篇字周). In the Narratives of the School there is a Shin Chi, styled Taze-châu (申稿,字子周). The name is given by others as Tang (堂 and 佛) and Taū (織), with the designation Taze-inū (子級). These are probably the same person mentioned in the Analests as Shin thing (申楼). Prior to the Ming dynasty they were sacrificed to as two, but in a. D. 1530, the name Tang was expunged from the sacrificial list, and only that of Chang left. His tablet is the 31st, east.
- 58. Yen Chih-p'o, styled Tese-shû (or simply Shû) (題之僕, 字子椒 (or simply 椒)), a native of Lû, who occupies the aoth place, east.
- 59. Yung Ch'l, etyled Tené-ch'i [al. Tano-yen] (榮旂[or 新]. 字子族 or子谜[al.子题]). a native of Lia, whose tablet is the 20th, west.

60 Hann Ching, etyled Tazo-chit [al. Texe-hung] (縣成,字 子献 [al 子稿]), a native of Lo. His place is the 2 rod, cast.

61. Teo Zan-sting for simply Ying] styled Haing and Teze-haing (左人郢 [or simply 郢], 字行 and 子行), a native of Lt. His tablet follows that of No. 50.

62. Yen Chl. styled An [al. Taze-ace] (燕俊[ar 級], 字思

[al. 7 12]), a native of Ch'in. His tablet is the 24th, east.

63. Chang Kwo, atyled Tem-t'd (郑国.字子徒), a native of LA. This is understood to be the same with the Hand Pang, styled Taze-taking (薛邦, 字子從), of the 'Narratives of the School.' His tablet follows No. 61

64 Ch'in Fei, styled Teze-chili (秦 非, 字子之), a native of

Lo, having his tablet the 31st, west.

65. Shih Chib chang, styled Tase-hang [al. chang] (施之常, 字子径 [al. 常]), a native of Lo. His tablet is the 30th, cast.

66 Yen K'wai, styled Tsze-shang (寶 陰, 字子書), a mative

of Lt. His tablet is the next to that of No. 64-

67. På Shā-shāng, atyled Taze-ch'é (多数集 [in the Narratives of the School' we have an old form of 秉], 宇子車), a native of Chit. Sometimes for Pa ( \$) we find Shite ( \$). His tablet is the 30th, west,

68. Yuan Kang, styled Tszechi (原充, 字子籍), a native of Lt. Sze-mt Okien calls him Yunn Kang-cht, not mentioning any designation. The 'Narratives of the School' makes him Yttan

K ang (ti), styled Chi. His tablet is the 2 grd, west,

69. Yo Ko [al. Hein], styled Taxe-shing (樂教[al 庆], 宇

子 授), a native of La. Hie tablet is the 25th, east.

70 Lien Chich, styled Yung and Tane-yung [al. Tane-to'to] (康 部 字 權 and 子 縣 [al 子 曹]), a ustive of Wel, or of Chit.

His tablet is next to that of No. 68.

71. Shū-chung Hūi [al. K'wti], styled Taxe-ch'i (板 神 會 [al. 時], 学子期), a native of Lu, or, according to Chang Helan, of Tsin. He was younger than Confucius by lifty four years. It is said that he and another youth, called Kung Hauan (A. 114). attended by turns with their pencils, and soled as amanuspees to the cage, and when Mang Wû-po expressed a doubt of their competency, Confucius declared his satisfaction with them. He follows Lien Chroh in the temples.

72. Yen Ho, styled Zun ( ) [4] [4] . a native of La. The present copies of the Narratives of the School do not contain thus name, and in a. o. 1588 Zan was dispusced from his paice in the temples. His tablet, however, has been restored during the present dynasty. It is the 33rd, west.

73. Ti Hen, styled Che [al Teze-che and Che-chih] (秋黑,字哲[al 子哲 and 哲之]), a native of Wen, or of La Han

tablet is the 26th, east.

- 74. Kwei [al. Pang] Sun, styled Tsze-hen [al. Teze-yun] (邦 [al. 邦] 異, 字子 獻 [al. 子飲]), a matave of L0. His tablet is the 27th, west.
- 75. King Chung, styled Taze-mich (孔 康, 字子 茂). This was the son, it is said, of Conforms's older brother, the cripple Mang pl. His takent is next to that of No. 7%. His sacrifical title is 'The ancient Worthy, the philosopher Mich.'
- 70 Kung hai Yu-zu [al Yu], styled Tazo-shang (公 西 典 如 [al 典], 字子上), a native of Lu. His place in the zoth, went
- 77 Kung-but Tien styled Texe-stong (公西城 [or 職], 字子上[ol. 子術]), a native of La. His tablet is the 28th, east.
- 78. Chim Chong [al. Lin], styled Tuze-h'hi (孝 張 [al. 牢], 字 干 閉), a native of Wes. His tailed in the 29th, west.
- 79 Chan Kong, atyled True-king [al Tazo-chin] (陳 元, 字子元 [al, 子舍]), a native of Chan—See notes on Ana. I x.
- 80. Haien Tan [al Tan fü and Fang], styled Taze-baineg (學 量 [al. 夏文 and 聖], 字子 聚), a native of Lü Some suppose that this is the same as No. 53. The advocate of the present dynasty in such matters, however, have considered them to be different, and in 1724 a tablet was assigned to Heier Tau, the 34th, west.

The three preceding names are given in the 'Narratives of the School'

The research of scholars has added about twenty others

8:. Lin Fang styled Taxe-ch': (林 放, 字子 所), a native of Lt. The only thing known of him is from the Ana. III. iv. His tablet was displaced under the Ming, but has been restored by the present dynasty. It is the first, west.

52 Chu Yuan, styled Po-yu (建现,学伯玉), an officer of West, and, so appears from the Analests and Mencius, an intimute

friend of Confucius. Still his tablet has shared the same changes as that of Lin Yang. It is now the first, east.

83 and 84. Shao Ch'ang (申 极) and Shan Tang (申 意). See No. 57.

85. Mů Pi (女 成), mentioned by Mencius, VII. Pt. II. xxxvii 4. His entrance into the temple has been under the present dynasty. His tablet is the 34th, east.

86. The Chiti-ming or The-chitic bling (左 氏 明) has the 3 and place, east. His title was fixed in a D. 1530 to be—'The Ancient Scholar,' but in 1642 it was raised to that of 'Ancient Worthy.' To him we owe the most distinguished of the annulated editions of the Chitin Chiti. But whether he really was a disciple of Confucing, and in personal communication with him, is much debuted.

The above are the only names and surnames of those of the disciples who now share in the sacrifices to the sage. Those who wish to exhaust the subject, mention in addition, on the authority of Tso Chish-ming, Chang-san Ho-chi (仲 孫 何 是), a sou of Mang Hat (see p. 63), and Chung-sun Shwo (仲 孫 說), also a son of Mang Hal, supposed by many to be the same with No. 17; Zo Per. (M 2E), mentioned in the Analcote, XVII xx, and in the Lt Cht, XVIII Sect. II n. 22, Kung wang Chib-ch're (公司之英) and Hott Tion ( ) mentioned in the Li Cht, XLIII. 7, Pin-man Ohat (資牟翼), mentioned in the Lt Cht, XVII. in 16; Rung Bauan (孔子旋) and Hût Shû-lan (惠 収 關), on the authority of the 'Narrataves of the School ,' Chang Chi (常寺), mentioned by Chwang-tame; Chu Yu (納 語), mentioned by Yeu-tage (提子); Laca Yu (廉 瑪) and Lu Chun (春 坡), on the authority of 文 壽 石室; and finally Taze-ft Ho (子服何), the Tax-ft Ching-po (子服景伯) of the Analesta, XIV xxxviii.

# CHAPTER VI.

LIST OF THE PRINCIPAL WORKS WHICH HAVE SEEN CONSULTED IN THE PREPARATION OF THIS VOLUME.

# SECTION I.

DELEGER WORLS, WITH DETER ROTICES.

Harden the Ching, with Commentary and Explanationa. This is the great repertory of ancient lore upon the Classica. On the Analects, it contains the 'Collection of Explanations of the Lun Yu,' by Ho Yen and others (see p. 19), and 'The Correct Meaning,' or Paraphrase of Heing Ping (see p. 20). On the Great Learning and the Doctrine of the Mean, it contains the comments and glossess of Ching Hattan, and of K'ung Ying-th (利益) of the Tang dynasty

Punctuated and Annotated, for Reading. This work was published in the seventh year of Tao-kwang (1827) by a Kao Liu (高素). It is the finest edition of the Four Books which I have seen, in point of typographical execution. It is indeed a volume for reading. It contains the ordinary 'Collected Comments of Chu Hat on the Analests, and his 'Chapters and Sentences' of the Great Learning and Doctrine of the Mean. The editor's own notes are at the top and bottom of the page, in rubric.

图像未子本義圖學, 'The Proper Meaning of the Four Books as determined by Chū Hel, Compared with, and Illustrated from other Communicators.' This is a most voluminous work, published in the teath year of Chisa-long, A.D. 1745, by Wang Poching (王步青), a member of the Han-hin College. On the Great Learning and the Doctrine of the Mean, the 'Queries' (或間) addressed to Chū Hel and his replies are given in the same text as the standard commentary.

四海輕註集證, 'The Four Books, Text and Commentary, with Proofs and Illustrations.' The copy of this Work which I have was edited by a Wang Ting-oht (汪廷樹), in the third

year of Chai-ching, a v. 1798. It may be called a commentary on the commentary. The research in all matters of Geography, Hestory, Bugmaphy, Natural History, &c., is unmense.

ments of Boholars on the Four Books. By Li Pei im (李楠家), published in the fifty-seventh Kang-bid year, A. D. 1718. This Work is about as voluminous as the K \$\precedit{\omega}\$, but on a different plan. Every chapter is preceded by a critical discussion of its general meaning, and the logical concernion of its several paragraphs. This is followed by the text, and Chu Hat's standard commentary. We have then a paraphrase, full and generally perspicuous. Next, there is a adaction of approved comments, from a great variety of authors; and finally, the reader fields a number of critical remarks and ingenious views, differing often from the common interpretation, which are submitted for his examination.

四字 通注合稿, 'The Four Books according to the Commentary, with Paraphrase.' Published in the eighth year of Yung Chiting, A. D. 1730, by Wing Fé [al. K'ch-fé] (会 使 [al. 克夫]). Every page is divided into two parts. Below, we have the text and Chit Hal's commentary. Above, we have an analysis of every chapter, tollowed by a paraphrase of the several paragraphs. To the paraphrase of each paragraph are subjoined critical notae, digested from a great variety of echolars, but without the mention of their names. A lost of 116 is given who are thus laid under contribution. In addition, there are maps and their range at the commencement; and to each Book there are prefixed inographical notices, explanations of peculiar allmains, &c.

新增四番禮註則考備曾, The Pour Books, with a

Complete Digest of Supplements to the Commentary, and additional Suggestions. A new edition, with Additional By Tt Ting-oht (社 定 基). Published a. D. 1779. The original of this Work was by Tang Lin (粉 林), a scholar of the Ming dynasty. It is perhaps the best of all editions of the Four Books for a learner. Each page is divided into three parts. Below, is the text divided into sentences and members of sentences, which are followed by short glosses. The text is followed by the usual commentary, and that by a paraphrase, to which are subjoined the Supplements and Suggestions. The middle division contains a critical analysis of the chapters and paragraphs, and above, there are the necessary biographical and other notes.

四香味模錄、 The Four Books, with the Relish of the Radical Meaning.' This is a new Work, published in 1852. It is the production of Chin Ch'ang, atyled Chi'o-t'an (合 微, 学 表潭), an officer and scholar, who, returning, apparently to Canton province, from the North in 1836, occupied his retirement with reviewing his literary studies of former years, and employed his sons to transcribe his notes. The writer is fully up in all the commentaries on the Classics, and pays particular attention to the labours of the solidars of the present dynasty. To the Analects, for matance, there is prefixed Chiang Yung's History of Confusus, with oritomas on it by the author himself. Each chapter is preceded by a critical analysis. Then follows the text with the atandard communitary, carefully divided into sentences, often with glosses, original and selected, between them. To the commentary there succeeds a paraphrase, which is not copied by the author from those of his predecessors. After the paraphrase we have Explanations (##). The book is beautifully printed, and in small type, so that it is really a multum in purve, with considerable freshness.

日識四書論解, 'A Paraphrese for Durly Lessons, Explaining the Meaning of the Four Books.' This work was produced in 1677, by a department of the members of the Han-lin college, in obedience to an imperial rescript. The paraphrese is full, perspicuous, and elegant.

脚製周易折中: 脊軽傳說業纂; 詩輕傳說業纂; 確能養疏; 春秋傳說業纂. These works form together a superb edition of the Five Ching, published by imperial authority in the Kang-hal and Yung-chang reigns. They contain the standard views ((\$)), various opinions (\$2), aritical decisions of the editors ( 5), prolegomena, plates or cuts, and other apparatus for the atudent.

毛西河先生全集, The Collected Writings of Mato Hatho. See prolegomena, p. 20. The voluminousness of his Weisings is understated there Of # 16, or Writings on the Classics, there are 236 sections, while his X \$5, or other literary compositions, amount to 257 sections. His treatmes on the Great Learning and the Dootrine of the Mean have been especially beinful to me. He is a great opponent of Chu Hal, and would be a much more effective one, if he possessed the same graces of style as that 'prince of literatura."

四 著 柘 除 流, 'A Collection of Supplemental Observations on the Four Books. The prefuce of the author, Take Club shang (曹之升), is dated in 1795, the last year of the reign of Chicalung. The work contains what we may call prolegomens on each of the Four Books, and then excursus on the most difficult and disputed passages. The tone is moderate, and the learning displayed extensive and solid. The views of Chi list are frequently well defended from the assaults of Mao Habbo. I have found the Work very instructive.

鄉 器 圖 考, 'On the Tenth Book of the Analests, with Plates.' This Work was published by the author, Chiang Yang (江 承). in the twenty-first Chien-ling year, A.D. 1761, when he was seventy-erz years old. It is devoted to the illustration of the above portion of the Analesta, and is divided into ten sections, the first of which consists of woodcuts and tables. The second contains the Life of Confucius, of which I have largely availed myself in the precoiling chapter. The whole is a remarkable specimen of the minute cure with which Chinese scholars have illustrated the Classical Books.

四 務 釋 地, 四 酱 釋 地 續, 四 酱 釋 地 又 贖, 四 备 釋 地 三 線. We may call these volumes— The Topography of the Four Books, with three Supplementa. The Author's name is Yen Zo-chu (图 差 建). The first volume was published in 1698, and the second in 1700. I have not been able to find the dates of publication of the other two, in which there is more hographical and general matter than topographical. The author apologiaes for the inappropriateness of their titles by saving that he could not help calling them Supplements to the Topography, which was his first love."

Tring Dynasty' See above, p. 20. The Work, however, was not published, as I have there supposed, by imperial authority, but under the unperintendence, and at the expense (aided by other officers), of Yuan Yuan (IV 75), Governor-general of Kwang-tung and Kwang-bat, in the much year of the last reign, 1829. The publication of so extensive a Work shows a public apart and seal for literature among the high officers of China, which should keep foreigners from thinking meanly of them.

孔子 窓 語, 'Sayinga of the Confuenta Family.' Family is to be taken in the sense of Sect or School. In Liu Hain's Catalogue, in the subdivision devoted to the Lain Yu, we find the entry - Sayings of the Confucian Family, twenty-seven Books,' with a note by Yen Sze-ků of the Tang dynasty, 'Not the existing Work called the Family Sayings. The original Work was among the treasures found in the wait of Confuence's old house, and was deciphered and edited by Kung An-kwo. The present Work is by Wang 80 of the Wei ( dynasty, grounded professedly on the older one, the blocks of which had suffered great delandation during the intervening centuries. It is allowed also, that, since Sa's time, the Work has suffered more than any of the acknowledged Classes. Yet it is a very ramable fragment of antiquity, and it would be worth while to incorporate it with the Analecta. My copy is the edition of fit Yung (李容), published in 1780. I have generally called the Work 'Narratives of the School.'

平均 配 外間 表, Sacrificial Canon of the Sage's Temples, with Plates—This Work, published in 1826, by Kû Yitan, styled Heang-châu (微 沃, 字 湘 月), is a very pair staking account of all the Numes sacrificed to in the temples of Confuence, the dates of their attaining to that honour, &c. There are appended to it Memoirs of Confuence and Memoirs, which are not of so much value.

十子全書, 'The Complete Works of the Ten Tess.' See Morrison's Dictiouary, under the character 子. I have only had occasion, in connexion with this Work, to refer to the writings of Chwang tase (莊子) and Lieb-tase (列子). My copy is an ecution of 1804.

歷代名賢列女氏性講, 'A Cyclopredia of Surnames, or Biographical Dictionary, of the Famous Men and Virtuous Women of the Successive Dynamtics.' This is a very motable work of its clare, published in 1793, by 斯智英, and extending through 157 chapters or Books.

文章 海 海, 'General Examination of Records and Scholars.'
This estomshing Work, which cost its author, Mt Twan-lin (最 编 ), twenty years labour, was first published in 1321 Rémusat mays—'This excellent Work is a library in itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone.' It does indeed display all but incredible research into every subject connected with the Government, History, Literature, Religion, &c., of the empire of China ment, History, Literature, Religion, &c., of the empire of China The author's researches are digested in 548 Books. I have had becaused in consult principally those on the Literary Monuments, embraced in coverty six Books, from the 174th to the 249th.

来病 每 存 義 考, An Examination of the Commutation on the Chance, by Chu l-taun. The author was a member of the Handen college, and the work was first published with an imperial prefuce by the Chion-lung superor. It is an exhaustive work on the literature of the Chisais, in 300 chapters or Books.

of Records and Schulars. That Work, which is in 254 Books, and nearly an extensive as the former, was the production of Wang Chi (E. M.), who dates has preface in 1586, the fourteenth year of Wand, the style of the reign of the fourteenth emperor of the Mand, the style of the reign of the fourteenth emperor of the Mand dynasty. Wang Ol.) brings down the Work of his predecestor to his own times. He also frequently goes over the same nor to his own times. He also frequently goes over the same ground, and puts things in a clearer light. I have found thus to be the onse in the chapters on the classical and other Books.

perully-authorized records of the cusp re, commencing with the Historical Records, the work of See and Chien, and ending with the History of the Ming dynasty which appeared in 1742, the result of the joint labours of 145 officers and echolars of the present result of the joint labours of 145 officers and echolars of the present dynasty. The extent of the collection may be understood from this, that my nopy, bound in English fushion, makes sixty three volumes, each one larger than this. No nation has a history so release, each one larger than this. No nation has a history so theorems, each one larger than this whole it is trustworthy. In pre-

pur ug this volume, my necessities have been confined mostly to the Works of Sze-mā Chien, and his successor, Pan Kû (Ht 🗟), the Historian of the first Han dynasty

所代款表表, 'The Annals of the Nation.' Published by imperial authority in 1803, the eighth year of Ci iA-ching. This Work is invaluable to a student, being, ruleed, a othertion of obrenological tables, where every year, from the rise of the Chân dynasty, a c. 1121 has a distinct column to itself, in which, in different compartments, the most important events are noted. Beyond that date, it ascends to nearly the commencement of the cycles in the staty-first year of liwing it, giving—not every year, but the years of which anything has been mentioned in history. From Hwang it also, it ascends through the dateless ages up to Pan-kû, the first of mortal sovereigns.

歷代題域表, The Boundaries of the Nation in the successive Dynastics. This Work by the same author, and published in 1817, does for the boundaries of the empire the same service which the proceeding renders to its chronology.

W W M. The Topography of the Nation in the successive Dynastics. Another Work by the same author, and of the same date as the preceding.

The Inctionaries chiefly consulted have been .-

The well known Shwe Wan (战文解学), by Hau Shan, styled Shu-chung (详例,学权重) published in a.b. 100, with the supplement (觀傳) by Hau Chieh (徐紹), of the southern Tang dynasty. The characters are arranged in the Shwe Wan under 540 keys or radicals, as they are unfortunately termed.

The Lon Shu Ku (六條故), by Tar Tung, styled Chung-th (繁尚字仲逊), of our therteenth century. The characters are arranged in it, somewhat after the fashion of the R ha (p. 2), under sex general divisions, which again are subdivided, according to the

affinity of subjects, into various categories.

The Taze Hor (字章), which appeared in the Wan-li (為度) reign of the Ming dynasty (1573-1019). The 540 radicals of the Shwa Wan were reduced in this to 214, at which number they have more continued.

The Kung-hat Tage Tien (康熙字典) or Kung-hat Dectionary, prepared by order of the great Kung-hat emperor in 1716. This

me the most common and complete of all Chinese dictionaries for common use.

The I Wan Pl Lan (蘇文備覽), 'A Complete Exhibition of all the Authorized Characters, published in 1787 'furnishing,' save Dr Williams, good definitions of all the common characters, whose ancient forms are explained."

The Pei Wan Yun Fa (风 交 既 府), generally known among foreigners as 'The Kang-Lat Themorus.' It was undertaken by an imperial order, and published in 1711, being probably, as Wylle mays, 'the most extensive work of a lexicographical character ever produced.' It does for the phraseology of Chinese literature all, and more than all, that the Kang-last dictionary does for the individual characters. The arrangement of the characters is according to their tones and final sounds. My copy of it, with a supplement published about ten years later, is in firty live large volumes, with much more letter-press in it than the edition of the Dynastic Histories montioned on p. 133.

The Ching Tal Tawan Kn, ping Pu Wei (察籍 島語 井補 數), A Digest of the Meanings in the Classical and other Books, with Supplement, by, or rather under the superintendence of, Yuan Yuan (p. 132). This has often been found useful. It is arranged according to the tones and rhymes like the characters in the Thomarus.

# SECTION IL

# TRANSLATIONS AND OTHER PORCE.

Compuorus Sinarom Philosophus ; sive Scientia Sinensie Latine Exposita. Studio et opera Prosperi Intercetta, Christiani Herdritch, Praccusci Rougement, Philipps Couplet, Patrum Societatia June. Jumn Ludovin Magni. Parmis, 1837

THE WORKS OF CONFUCIUS; containing the Original Text, with Translation. Vol. 1. By J Marshann. Serampore, 1809. Tho

is only a fragment of 'The Works of Confumna.'

THE FOUR BOOKS; Translated into English, by Rev. David

Collie, of the London Missionary Society Malacea, 1828.

L'INVARIABLE MILIEU; Ouvrage Moral de Tseu-see, en Chinois et en Mandehou, avec une Version littérale Latine, une Traduction Françoise, &c. &c. Par M. Abel-Rémusat. A Paris, 1817.

LE TA HIO, OU LA GRANDE ETUDE : Traduit en François, avec une Vermon Latine, &c. Par G. Pauthier. Paris, 1837.

Y Krito, Antaquissimus Sinarum Liber, quem ex Latina Interpretatione P Regis, alternimque ex Soc Jiesu PP, edidit Julius Mohl Stuttgartus et Tulingse, 1839.

Memories concernant L'Histoire, Les Sciences, Les Arts, Les Micurs, Les Usages, &c., des Chinois. Par les Missionnes de

Pákin. A Paris, 1776-1814.

HISTORIE GENÉRALE DE LA CHINE; ou Annales de cet Empere Traduites du Tong-Kien-Kang-Mou Par le feu Père Joseph-Annie-Marie de Mayriac de Maula, Jesuite François, Missionaire à Pokin. A Paris, 1776-1785.

NOTITIA LINGUA SINICA. Auctore P Premare. Malacese cura

Academia Anglo-Sinemia, 1831.

The Chenese Repositiony. Canton, Chine, 20 vols., 18 t2-1851. Dictions aims des Noise, Auciens et Modernes, des Vules et Arrandassements de Premier, Deuxième, et Transème ordre, compris dans L'Empire Chinese, &c. Par Édouard Biot, Membre du Consoil de la Société Asiatoque. Paris, 1842.

THE CHINESE By John Francis Davis, Eq. F R.S. &c. In

two volumes. London, 1836.

China its State and Prospects By W. H. Medhurst, D. D., of the London Messonary Society London, 1838.

L'Univers Histoire et Description des fous les Peuples. Clune.

Par M. G. Pauthier. Parie, 1838.

HISTORY OF CHINA, from the earliest Records to the Treaty with Great Britain in 1842. By Thomas Thornton, Esq., Member of the Royal Asiatic Society. In two volumes. London, 1844.

THE MIDDLE KINGDOM. A Survey of the Geography, Government, Education, Social Life, Arts, Religion, &c., of the Chimese Empire, By S. Wells Williams, L.L.D. In two volumes. New York and London, 1848. The Second Edition, Bevised, 1883

THE RELIGIOUS CORDITION OF THE CRIMESE. By Rev. Joseph Edkins, B. A., of the London Musicinary Society. London, 1859.

CHRIST AND OTHER MASTERS. By Charles Hardwick, M.A., Christian Advocate in the University of Cambridge. Part 111. Religions of China, America, and Oceanica. Cambridge, 1858.

INTRODUCTION TO THE STUDY OF CHINESE CHARACTERS. By J.

Edkins, D.D. London, 1876.

THE STRUCTURE OF CHIERES CHARACTERS, under 300 Primary Forms. By John Chalmers, M.A., LL.D. Aberdeen, 1882.

# CONFUCIAN ANALECTS.

BOOK I. HS10 R.

The Master and In it not pleasant to learn CHAPTER I with a constant perseverance and appleation?

7 'In it not delightful to have friends coming from distant

3 Is he not a man of complete virtue, who feels no discomposure quarters ! though men may take no note of hund

Distriction that to do to be decreased discount-size of the fine committee and the produced the same various feeding, and who replace to their story as so Many hapters, however a dome where book transport of the part of the same his one I test of the part of the part. The character are not some the contracted to be can heavy a contracted to be can heavy a contracted to be one house. Is perial to an except appears to be too my on a consumer of a street at knowed to thum, the noteens to gather offer the death of the free he had a mean o hade? Regulation and a required shape on manche of his and report the with his last that described the mention of the manufactures. Unforted designations mention agreement the twenty and the manufactures are not to manufactures within an arrange agreement the week the form of a collection of the first of the manufactures are a subject to the week the week the first of t

Descused bayings, or chipseled traversition 下論語小箱解釋

The a have styled the north C often an Auscots, as hedge more demonstrates of the square-ter there any other game I sold think of

Handles on the Party Print 19 1611 1 The two first characters by he the back, after the introductory. The Martine and are adopted as a sometime of the current of the current of the Jews, who name many books to the Basis from the first word in these. . . . The first, that a of the fewerty books compare the day while work his some I first be have the a multy or analogy of margarets which exclosive together. Other among deried of any such principle of combiguition. The statement chapters

for equants on per exclude angle is engineer that of human practice. The most All them. right y emighes the forefront to the sindian of a ration of which haveled an appearance and

THE WIND I WHERE AT A MATERIAL PRINCE RADINGER STREET TREETINGSTON MISS CO. OLD STREET, THESE SAME ALTON OF SIX APER TIME-STREET, INDIAN-SCARA AND PROGRESS TO SPECIFIC STREET, C. T. at the enterpression to the control of of control, organizable of a response minor. We have the best best When it remains the surremains it is only to on such order to only the control of the only to on such order. though an pleas therein has bordless his telescope in the butter in these is untranslated. When it could the attenue the not rates that the parent spectral of was the master the philippeter of them in the philippeter Conformation thundles single departments of value of super If we re where the form he is informa, as all presenting counttaken have done, my most the red out on which or given of he handlessed of his discrepies, and in preservation of high 14 hospitals for high in the old communicate, appropriated by

# 上、矣、犯孝

CHAP II. I The Philosopher Yu said, They are few who, being filial and fraternal, are found of offending against their superiors. There have been none, who, not higher to offend against their properiors, have been fund of starring up confusion.

2. The superior man bends his attention to what is radical.

antemprete if by 数 the implacts, and makes its character 子。 Its opposits to 小人, to results to be 国 等 而 復 初, 'the un entail towns man' 人 不 知 'Mon de derenanding of all a retiences and the tranging not know him out observily come argument back engine greeness. It becomes turbinary profess for the color park, great usin ration of Bus explanation. It is an insert on, olong mind of the may in which Cha Ha and his fide tuped and frequent metion of the energy of a hird in flying, used for 40 report. to prosture. Bostoned 學, 不亦 ... 平 11-22 platered by & No. 4to 14 notel Ben [4] # "also" in 175, came my then s-"The occasions for pleasure ure county, is this out ofte out?" But (). is better to econoter A as merely redundant , - see Wang Yin-ahib's masterly Treation up the particles chap at it forms chaps that to encyaltha 自清解解 證 read mad an always when is has the entering rone marked, atuals for 😭 . What to learned becomes by practice and application one sown, and become arism complement pleasure in the mastering mind. 🎇 and laterarable from 🎉 .Mi., in the next paragraph, is the internal individual Beiling of pioneurs, and the other, its extranal menticelation, simplying also companies. ship a 💹 properly fellow-students, but, properties, and reductions of the same class and sharneter, like-minded. p 哲子 I truns Liberally, has been - 'n man of outsplate virtue,' it to we princely man," See on The above. It is a featistion been in Chinem moral writers, the wh. Is there to be attack correspondency to English, and which cannot be rendered always

liter de not know, that a receiped under his feet hing. The interpretation in the test

in drobbless, the correct one.

2 Frital report and marriage arrangement however are roof much y being was a overwhat, and the recrusarious or any sources records. in written in the cisearcal books. W to the 2 Vit, named E, and styled F 7, and 子 华, a malley of 柳 was famed screen in the obj. of the third pure pronous, and the other disc plan of Confining for his strong months; and I we for the doctrines of an in-months in the pronounce of an in-months are to be found in the pronounce tiquity in semathing about him he remarked the rage. Hee Mancius, LLC Pt. L 17, 15. 45. -F to 'Ya, the philosopher,' and he and 本資訊 解音。 To bring out this forms of Today Shila are two coals two of Confusions the fee fu This has bed to an opinion in the part of some, that the work was computed by their disciples. This may not to sufficiently supports I, but I have not found the presidently purplied out achapterto its explained. The label of You sport to now as he same spartment of the eage a templar as that of the map h mostly northering the felt piace in the authors ration of the wise quest. To this position it was of the wim ounce. To this position it was premished in the 3rd year of the sea her g of the present dynasty. A degree of activity enters into the manning of 篇 in 為人。 "playing the man, 'ne man, aboveing thousand was diled,' du. 39, hare-19, the he minimisely at a printeer brother, is in the 4th twos. With its proper aignification, it was assembly in the grd tame. The and yet, different from tie chopie conjugative une - ' and, in the precenting shaplet. 100 to to to the 4th toron, differs from the cours character in the ged have, an adjustion, a "prod." "A gre tone, -'how' On the Minn-未之有一 in the name way. See Morrison a Distinuary, Prémare's Grammar, p. 156. a. 🗗 🗲 has

That being established, all practical courses naturally grow op Film piety and fraternal sulmission |-are they not the root of all benavoicob actions 1'

The Master said, 'Fine words and an maintaing CHAP, III

appearance are soldom associated with true virtue

CHAP. IV. The philosopher Teang mid, 'I daily examine to reelf on three points - whother, in temperating business for others, I may have been not faithful, -whether, in intercourse with friends, I may have been not mocere; -- whether I may have not mastered and practised the instructions of my toucher'

Institution Tiremainte-The aspector made, we assume to which contains the particular of for want of a better form. A the rent, are measured, plan, whose name was what in failteal,' to here east of flish and jumps, and his designation of the second of of all than is intended by A (-17) to be principal distinguished from the principal distinguished by A (-17) to be upon from his other was, it makes by the other helier. The particles of a results the disfurther description of them. See France, and, employed him to the companion of the a 19th ful, in the sact tens, inhalf intercome of the or Clambs of Pittal Ploty tire, an answer to the affirmative loons like authorship of the 100 Photocon tours. plied. ( in explanations were no the principle ing.) leader secribed to film, though impercently, of kern," the virtue of the heart. Manufacturery as we shall see Pertinent sequence of the 一仁也者人也一仁 to man, in sport to be all on the 12 Chr Star Berneiter Sten retter teat it, bull as has been mid before of # 7 ye and not give a uniform reactaring of the term.

& Para average on the sources. Fig. 曾令色。— Who chine II in a 巧 "shill in weekmanship;" than, shill, "cleve-ness, gasseally, and non-scient with a lad most sig, in here, "arrist," "hypervised . 'n low,' 'nn urder,' also (good, and have like I. by, with a bad meaning - special-diag to be good." (fit the manifestation of the feet lings made in the column of the escalements, is here used for the approximation personally.

a time intense signification here then in the | 4. How marriaments Telesconic standcoordinates with which. Indian franchise if by correpying the first place on the west, has pre-The real beauty understoo of that of Manufac. "to exact inc." of three takens, but the contest and commet of communitatives make to imput to the interpretation-ton the soroin. It the body one's percountry : Et &- and She in the the tone, - for ' do, frequently, below. from 141, modelle, 'the mentre,' and A't, the bentr, 'n bryntry, thirthfolioses, antien with and from the heart 图, on shap t 友." bereit joined, descring union 11 % -

The Master said, 'To rule a country of a thousand CHAP V chartots, there must be reverent attention to business, and succenty, economy to expenditure, and love for men and the employment of

the people at the proper seasons.

CHAP. VI The Moster and, 'A youth, when at home, should be final as it alread, respectful to his eliters. He should be carnest and He should overflow in love to all and oultivate the friandship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite atudies."

CHAP VII. Taxe-had sail, If a man withdraws his mind from the love of beauty, and applies it as smoorely to the love of the virtuous, if, in serving his parents, he can exert his utimest strength,

What togother, "friends. enfgmatted. The translation follows ( he list aplained quited fforently: whether I havegover instruction to what I had not studied and practiced. It does were more correct to toke ( mairoly, to give testmiches, rather than passively, 'to resolve preferentiate.' Hee Man Rat bu o 四 影 收件 IV aption 17

& Persanderal principles put the cornerprovided a handom state. 🎢 in used for ै "to rule," "to lead," upti in marked in the 4th town to distinguish it from 🏥 , the neur, which was enclantly read with the grd louis. It is different here embree up the idea of insert of government, while 🌉 to the duty and pursee thereof, apprehended by the prince. The In 4th tone tunbered, different from the beauting in the and tone, the ride. A country of room characte Ween this of the sarguet date. (the emptre, which could bring stult on arr scotts.

像不得to way 以時 assess that the people about he solved from these husbandry at happener -one, is do write on millary expeditions and public receks

4. Replie you this training of the votice PETER PRINT AND THE ALCOHOLDINGS IN THE 'younger brothers and some taken t gether, posits, o posits. The and 🏥 is for 📆 as to ohap. It. A !!! ! rouning the guing out," a of huma, shroad. The templalmed by Cha Ret by Mi, 'wido, 'withly,' the proper mounting to 力. sareor年 the such or averdown's water. from The which refers to the actual business not in-expendes morely that all the accomplish mantalifia gan leman also - restremente distre

Township with an emerge of anameter. Tops but was the designation of fa-

, another of the man's distinguished distiples, and now placed 5th in the matern range of the war reces. He was greatly famed for his fearthing and he where on the real-or og and the tabe the field. The lest principle. (all Com Wit are east to be preserved in the own

if, m serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere - although men my that he has not learned, I will certainly my that he has

OHAP, VIII 1. The Master said, If the scholar be not grave, he will not call forth any voncration, and his learning will not be solid.

2 'Hold faithfulness and sincerity as first principles.

3. 'Have no friends not equal to yourself

4. When you have faults, do not fear to abundon them."

CHAP, IX. The philosopher Tsang said, Let there be a careful attention to perform the funeral rites to parents, and let thom be followed when long gone with the orremenses of sacrifice ,-then the virtue of the people will resume its proper excellence.

translative of 毛, and of 公羊高 and 数 to pleasure, but simply significe the standing 東赤 He ways binnealf billed on the death of his love for the vistance. 致 have - 秦 of his sea, but the star page and open and open areas it is give be, "to devote an action of by the people and princes of the time, it because of the land to regard to the scope of this chapter, there is pome truth in what the substantator Will, may u. that Tare hold a warm may be extended to depreciate learning, while to me of the Mesler in the preceding chapter hit exactly the date mentions. The end of the a concrete mean We thou to full, I is oresponed of the church bern for a sain sire, layer, and a pressure shall. It was reys the bloom of solome and south its the entioneds, but it is not easy to round of it unif-emity by any one been of enother inspense. The let-The 100 different meaning from that in the 3rd straights. Here it speaks account planning Liberary remitered, the first acatemes would be besteen the agreement to put excess or the house out less properly the victimes, and charging the love of workers, and gives fould to former by absorption or Takes the late that the former as in [12] and the first till a with a dealer and all distant, here both the former as in [12] and the department, the said and also department, the said and the department of the said and the department. bened that there is here to under the application as my the one of and the many in he any, that the parameter is not to be understood in manufactured of the indication of had need here given manufact of, to believe, but there application in

2 PRINCIPLES OF SELE-OFFERTAINS. 1. To had here to lighted nonling, - a states, when when witchers he has a chain-man 孔安侧. of the Han dynasty, in the end majory a.s., took (a) to the man of covered, delied, not fall this over The second unarproduthem, so In the branch, to better a. . . , so a mark, to haid to be chief if as after and these a The country of freezewater with a brown marchibet, to be supposed to a charming and Aufrich this mountagly, but not really, staffigelt mie Riffe

p. The same street or attention on the Paris spinstree or Taken to be \$10, the road,

CHAP, X. r Tags-oh'in asked Texe-kung, saying 'When our master comes to any country, he does not fail to learn all about its government. Does he ask his information ! or is it given to him!"

2 Tese-kung said, 'Our master is bonign, upright, courteous, temperate, and complaining, and thus he gets his information. The reacter's mode of asking information i—is it not different from that of other men !"

CHAP XI. The Master said, 'While a man's futher is alive, look at the bent of his will, when his father is dead look at his conduct. If for three yours he does not alter from the way of his father, he may be called tilial."

us in the translation. 💹 , thick, in appeal-idisplayed on covered commisses practical and tion to in, thin testsuborismily, - good, (Builtian) sharing. 夫 'n general designation that this streng is naturally proper to the people. Simignation for a teacher or mester. ритьоской со тип развени огурантия. 1 Teasthe west, in the outer part of the terribon. On the seath of life byother, his write and major closus washed to busy some fiving persons. with him, to serve him in the cuptors be no Tamoch in proposed that the well end steward therewere, which the H 'IL' remain the whole their rice in mindalance, which med their rice the matter. Time hang. Wong Yin-chile Treaties, chap iz. with the double excussee 🕍 🖈 , and matted

10 Characteristics of Cost com, and there this country was wantry. And there is th to and Tom-E any ( ft.) are designations descent/fet in. The anisothest in both the Z is of 陳元, most the minor discipline of Constitue whole cluttee 開 其政, 與 with fortun. His tablet coruples the obth glass, on he leas marked - to give to, tweeth, the p M. mata chap the a The totro of 1 18 to west enough segreemed by the dash in Segistic, the previous #1, indicating a pouse in the

11 On statute were. They in the 4th time, acception a higher pinds to the Confiscion emplacement by II in to be understood that the way his rectiness and sensythment is a to be understood that the way his rectiness and sensythmen is reply, and of the father had not been very bad. As 節行、美、為

CHAP, XII. 1. The philosopher Yo said, 'In practising the rules of propriety, a natural case is to be prized. In the ways prescribed by the uncient longs, this is the excellent quality, and in things small and great we follow them.

2. 'Yet it is not to be observed in all cases. If one, knowing how such case should be prused, manifests it, without regulating it

by the rules of propriety, thus likewise is not to be done.

CHAP XIII. The philosopher Ya and, When agreements are made according to what is right, what is spoken can be made good When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with he can make them his guides and masters."

CHAP. XIV The Master and, "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor sid interpretation, that the three years are to the last clause, and how it afterns the passent be unit reduct of the three years of materning principle summerated in the first passe was new for the father, as now rightly reported. The

for the father, as now rightly rejected. The 12 To nave state except accurate we are shown that the father of the post to be caused to be the father of the

PRINCE, AND THE TO BE SUPPRESSED FOR RATE OF THE SAME AND SHOP OF THE BOTTOM AND THE RESERVED. enterentum, the surrenturest commerciates or helmost being element and right-respond to of which proper It is \$2 ft. the first with \$6 ft species which we must enough of their which receive calls for in the party and for the party of the first species with the first species for the fir formers oned distance towards estimated to bedrage, and between most the meaning pass. Her term tentaments of the penal to you wast true. The peace Bester for \$8, as indepoling the season or map the \$5 - "he mit p us in make them his to be tradden by mos. In 小大国之.

The measure of the 大田 之 with and increased the main redged, but,

a Observe the force of the 大, take, in with over increasing the main redged, but,

12. In consequential a martinut date in to me of the archeol third appear is taken by B. You. to any country required in the control to the contr

AR 6.

in his dwelling-place does he seek the appliances of case, he is carnest in what he is doing and careful in his speech he frequisite the company of men of principle that he may be rectified such a

person may be said indeed to love to learn."

CHAP, XV 1. Tasa kung and, 'What do you pronunce concertaing the poor man who yet does not flatter, and the rich man who is not proud! The Muster replied, 'They will do, but they are not equal to bun, who, though poor, in yet cheerful, and to him, who, though rich, loves the rules of propriety

2 Taze kung rephad, 'It is said in the Book of Poetry, 'As you cut and then file, as you carve and these polish. The meaning is the same, I apprehend, as that which you have just expressed.

3. The Master and, With one like I'sze, I can began to talk

with his higher aim, these things are not in amosthing and polishing. See the ble hole up. to the preseding contents, a jet, many

14. As microrayms or the successive states in success, crares a Tanking had seen peop, and then did not croups. He becames his and true not pointd. He wheel Combusing about the ciple of character to which he had attaced. Confusing allowed He worth but sout him to higher attainments. Iffl, here, - ' and yet 1 Att, 'what ant - 'what do you my-what in to be thought-of this?' Observe the force of the 来, 'not yet,' in The cele quoted in the prisms Wh, who had doubt with himself or an from worker who first rate the ores, and that five it amouth, or a lapidary wh so homeous and chiral are fallowed by all the appliances for

making. 無求. Americalise to 可謂 L v. Ode L et a. to 其斯之間 de tions be stopped will like, as such a present authoridant to the in the passage of the ode. The clouding particles, it is give uniphasis and that to life is the copies of Cantinous. Z in the Property p 145. The riskee might be translated. In the thirt passage the serving of ther? I become that meet the? 3. Interestin and his exadiptors translate have no if III more in the said pure. But the Chinese centains put it in the 3rd, and respectly Permare, on the character | says, For ---and property restaurches property the en itter last Fig. Omfarene lequam de com d'arquete, Front Leon, Med. And of the samp of Wal ( 🎁 ) prairing the It is not to be desired that the name before to restrict time its the small parts, but generally if is in the 3rd, and the form of the 🚻 - 🕬 驅他. procet t∀a 已矣 montro也

I told him one point, and he knew its proper about the odea.

CHAP XVI 'The Master and 'I will not be afflicted at men's sequence, not knowing mo . I will be afflicted that I do not know men.

thap are. The tree charactery to give to Te ! position in 1 M which to more elegant the contract on discounting as he than the world by the pure the tre a start at the other to be a street to and to addition, decrease purifice, a more off the and it eather, "a not west import only like M A nomine belong or support on word "

ones are t copy that I After the negation of the superior man

E, for E without marking the breat in N. or in chapter it i cleared the trans-17. Preserve Attributed months of only

# WEL CHANG BOOK II

CHAPTER I The Master and 'He who exercises government by means of his virtue may be compared to the north polar mar, which keeps its piace and all the stars turn towards it

Haarren or the Blook - 各政第二 Title second Book statistics then y for shape thath and neglect in the rest in the ture and to married 18 18 the pro-ties of Harrison of the impartment of the richest select with the Landwick of the pro-ties o preparations. That satisfact a charles are in the fact of the fact have been a result and here when a country and the same and the same when and tute, and the chartele of the mon who ad minister good personant

Consideration and Villege to a militar to explained by the and the old comments. and mar 物得以牛胡之德 'what tun but a > 2 more play on the control to an arminette mountain. The Harmonian is mentioned of different words. The Harmonian is mention, here with large respectfully towards.

行逝而有得於心。1909年4 has I would influence which without a rules accounted with the same of all a state of the same of ance without minutely describing its montne RE in no found, the morth polar star, an emily believed to minute quality with the place of the real pole. It to the

Vol. 1

The Muster and, 'In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence-"Having no depraced thoughts."

1. The Muster and If the people be led by laws, and uniformity sought to be given them by punishments, they will

try to avoid the pain shinead, but have no sense of shame.

2 'If they be led by virtue, and uniformity sought to be given them by the rules of propriety they will have the sense of shame, and moreover will become good,

CHAP IV. 1. The Master and 'At fifteen, I had my mind

beat on learning.

2. At thirty, I stood firm, 3. At firty I had no doubts

4. 'At fifty, I knew the decrees of Heaven.

1. This scale beauty of the Book of Lagran, he explained, - total comete good, or twill correlate the time to the Six housing past themes from . Observe the different appli-The number of compositions in the line of a parties made than he and number of a parties of a parties of the land wealth hadring IV not et 4. The min' continue a ridical for anidon practice of said flow the whohad no depressed thoughts. The sage wear it the to be a boson for dag the sage to topogram the the Alex of a free processes,

boundous base and flures to fire to & How existing our can rearrant in man with PLEASURE LITT MINTER 2 to 民, balow. 政 as appoint to 他, - lews and probabilions. . . som saring avenly, with the corresponding rechailers. It is the people will areal, that is, are in breaking the people will areal, that is, are in breaking the people will areal, that is, are in breaking the him of the pursue ment in the property of the people will be a property of the people of the

sation of [ and jij to jura t and a 1 | in -- thirty' [ ... | minimum."

6. Comparison's one account up was excepted. PROMINE AND ATTAINMENTS. CONSIDERABILITY AND perpended with this elegiber. Halling of Canfee artisat生而知之 安而行之

he was born with knowings and did what was well to same they may that he hope them, refers to more a supplied, and pull home for the them, refers to man if course in men, to an before them is to man, let us that the course in the holders, the separation of the hallests, the separation of the hallests, the separation of the hallests. moving any distract them. If he me an extra requestly home, what is heret, equal, adjusted, and from to later their have done. It is to be related,

has the signification of the prime in, and the militaries of the Superior Lancauge Com-'to correct, from either of which the text may Chit Hat's preliminary court to the Tt Hole.

# 喜欲耳

5 At sexty, my ear was an obedient organ for the receptor of Smith 6 'At seventy, I count follow what my hier, leaves without transgressing what was right

t Mang I asked what filled purts wer The Mister

and, 'It want being her hedent

2 Soon after, as Pan Chale was driving here the Master Edd + m. maying, Mang mis neked no what fibal piety was, and I answered

him, - " not being anoholient." For Chab man, 'We but did you mean!' The Master repord, That purerts, when alive should be served according to property, that when dead, they should be terred according to propriety and that they should be warmhed to need rding to propriety

The hound the which of most of the three great the mark to fire that he required the results of the transfer of the transfer of the fire to the fire that he results of the opening the transfer of the fire that he results of the fire to the fire that he results of the fire the fire that he results of the fire the fire that the results of the fire the fire the fire the fire the fire that he reverse to the second of the fire the fire the fire the white of the fire that t

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Mang Wil asked what filial pacty was The Muster CHAP VI. eard, 'Parents are on known lest their cheldren should be si k.

CHAP VII Teze vd asked what filed purty was. The Mester paid. The filmi piety of now assays means the support of one's parents. But dogs and horses likewise are able to do something at the way of support, --without reverence, what is there to distinguish the one support given from the other (

CHAP VIII Trze-trad asked what film proty was. The Master said, 'The difficulty is with the counterance. If when tosir elders have any troublesome aff are, the young taxe the tool of them and if when the young have were and food, they set them before their

eldora, in this to be considered tilial picty !

the more of tenty but of thenking arctions by Parente have the accrete of thenking entroping about their & a Char children a being unwell. Therefore ch. 20% should take man of limit personal. The aid commandators again take P# on the mone of only of Let arents have only the arrow of their children a Hasen Let them here no other comments for with the hon very options, - Bold and of Mang Mang I and by mann of that I marning Indicates that he was the videot act.

7. How owens what as sevenant a spiritual were. These ye was the designation of 🚎 📳 a making of 🎉 and distinguished among the disciples of Conference for his tempton. He is merer ethi ciri kha went amusig "kha trine susta. 🏋

6. This appliery of gaberts are runtle theater for infersorable supporter Child the green directions an amounter rin is at rich. The all Country to the arte quest will depend only make the first and the second of the s 至於, · Lamping to, - so in good I a to discriminate, distinguish.

I. The porces or result rears after at res-PROBLEM WITH A CHEMISTER DRUPTERAINS. followed by 🎳 - the 'published affairs in The named # F to the the translation. phrase here ages the filled duty to observ person ally, with 交兄 awall ar to the 交母 We have to traininting to supply their respective nominatives to the two 街 her, "rice "and then food generally. 斯·與先生假之 "Ther give them to their enters to out. A the salders. The phrees, here mounting parentle, unries and adders generally, as aparted by freeign enclants to its the 4th bone, - to minister support to, its their teachers. To, aspireted, - the change

CHAP IN The Muster sund, 'I have talked with Hill for a whole day and he has not made any objection to anything I said, -as if he were staped. He has retired, and I have examined his conduct when away trees me, and found him able to illustrate my teachings II in Hi is not stop il

Cusp, X . 1 Th. Moster sold, Sea what a man does.

2. 'Mark his motives.

3. Examine in what things he coats

"How can a man conceal i a character !

"How can a man co and his character?" The Mester sant, 'If a man keeps chermbing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.

a brace to in particle. To these different inter-regardeness die mage we are tild touche appearer according to the situatories of the questioner, to

ach the meded instruction I Two queen compressive up they servered Mar X and Hat (頭(山) as last 手間 was Could there favoreties it sciple, and to see browner I will be first place again gracing ble-four encounts in his timp-lost and with the tells ·後學爾子 The worming a raw pho becoming Yen. At so, his his e was not not with the animal standard of the animal se greated the man. The embjort of all in [2] and that of 省materia 器、其私 haspertace mending only like way when not with the tomber. The rates taken of the fit

many and also three E #1 -- I as ) 10. How to occupative the curear verse of star The sense, though not do marmon worming, and now, Compare Lil M. KEVII. IL

or the first grown to it in the flow. For the count to which the three Profes, we must go down to A is the others. These bearings o所以所由, what from " and 所安 and a real esqueet of une of the early all . and R . The groundly a final particle, business as in our wife out an interrugation. the extrapolates of the seal

the second of the second secon The manner of the superior of the the district of the Book with subspecies to this were paragraph, mid was a sold more material thoroughly mentered, again to discuss to the house transfer by the Bishen mannentales say that the new merry ng to in the cold. The tides proandly to that I amoratalized vid sequentiums

CHAP XII The Master said, 'The accomplished scholar is not a mtonari

CHAP XIII. Teze kung asked what constituted the superior man. The Master said 'He acts before he speaks, and afterwards speaks according to ) is actions,'

CHAP AIV The Master and, 'The superior man is catholic and

no partizan. The mean mun is a partizan and not catholic."

CHAP XV The Moster said, 'Learning without thought is labour lost, thought without learning is perilous,

CHAP XVI The Master said, The study of atmage doctrines is injurious indeed ''

Id. Spy spinning Arrestion by the Cutte-man. 'Special speciality. The continent is this This is not the cost fug lab serying that such the Chouston, it is presupple not a machine, a bital instrument. A man, with the continent the receive become have to part substant use. It above to the special two the receive that and to other. Ret so with the superior presentation. If, is manufacture and man in the gain was professional services.

A translatur oriefficulty to with the letter claims What to the anteredical to 2 12 mond --but in that can there is no room. ald communicators. In the enterpretation I have grown that But h have the fatheres Chin.

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more of 'got,' as an advert, and here so sa the worse the absence of fally first adjective. The oil continuations make the first adjective, distribute waste one absence to be first adjective, distribute waste one absence to the body." purchase, simply - was recome to the body-

18 SPRANGE COUNTRY OF ARE BUT TO BE STUDIED. IX often to attack, so an enemy, here - to approxime a mill be. I to study. for words of ad. Nor is there sendeding to the sham, theginnings, their principles, here a dontrinen. He bit im was not in China and we can marily suppose from in intend The on-14 The purgament services the Catherine Indeed, we are up continued distribution in the

The Master saul 'Ye, shal I teach you what knowledge is t. When you know a thing, to hold that you know it and when you do not know a thing to allow that you do not know it ;-this is knowledge."

CHAP, XVIII 1 Teze-chang was I arrong with a row to official

2. The Master mail, Hear much and put used, the points of emphiment. which you stand in doubt while you speak continuely at the same time of the others. -then you will affird few occasions for blame See much and put aside the thrugs which seem parilous, while you are cautious at the same time to carrying the others into practice -then you will have few occasions for repentance. When one go on fow occasions for blame in the words, and few occasions for repentance in his conduct, he is in the way to get emonment. 17 Thresh smooths an or exercise in car sides, to allow the marked with a

becoming on Frontziers' or any litts up in from or direct bea. Not sometares. He by surmance (the and gener ally known by his designation of Con-th ( Theorems 1987), and we described a Taxo-(a), was one of the most function due pleased where we word fill with the double numerous

of his cap being cut off when he construct to a constitute willed him. After any beautiful.

unbjective, the other four are knowledge object the . A. T. C. Englemen) is herein, thru A - 1 to take to bey 'to one to the full petter with our emiliary, the indirections

. The law is a law and property of our property t experies, and now note present the homogeneous the first regulated in the tentions of the first tention and the first regulation in the tention of the first tention of tention of the first tention freehold that he would be me to be me mady arregant to the le plant. From the hapter, and fire was taked through his own made have been presented to said appear that affects me to a sent appear that a few and a sent appear that a sent appear to death wounted, be quoted as a print of the parties de the six 30, the set and sub are benefody the first of the Employment is bessely.

Onar XIX The duge At asked, saying, 'What abould be done in order to secure the submission of the people ! Configurate replied, 'Advance the upright and sot aside the cresked, then the people will automit. Advance the crooked and set unit the upright, then

the people will not submit.

CHAP XX. Col R angressed by w to cause the people to reverence their ruler, to be furthird to him and to go on to nerve themse ven to virtue. The Master sand Let him private ever the in with gravity -then they will revere be then Let him be filled and land to all . then they will be faithful to home Let him advance the good and teach the incompetent - then they will engitly seek to be virtains.

CRAP, XXI I Some one addressed Continues, saying, 'Sir,

why are you not engaged in the government I'

e do what is right, and not be entired about

homporal concerna-

AT THE A PERSON OF THE STREET SHELDTERS. the time of the past of the past of the past of the course of or min separate . As even the homostry spelled of 182, diche of La a c. anguitter and committee died in his 16th year. According to the laws the postingnous tilles. 🧝 denotes the respeciful and benevotest, early out off さい も A . The technologuethal data? Florant antiles M partly on tour. = Til phonocon, but also indicates the plant. 一 数 图. The philosopher Cang rapited " Here, for the first trans. On sage is called by his surname, and y is med, so indicating his any speece. 1. 成湖孔子, ibs sur

then prome. Earng tops and ploment, people-being in ellies at the time, but it was not us-

is my the way to it. The lesson is that we are weather were the honorous special of clinical The ( 1888 ), this break of a most the three great fam I sa if Lo ..... chap r ... His bles is seen in [[]] to seem, the power of fures , that of Conflictive opposite [4], "then the power ef infirmation do 以動以is said to - 與. (logather with mestabli)." to teach has more in the deck unery the meaning to regime to fee on mb has to form the on the form the purchase of goodness, being understand. Wang Yin chik is the Perticus. mys that in this land statist persons worker the meanings of 199 and 166, and this in the view which I have covered one build

21. Computation and annual of the our annual the copy of an inforce by a superfect man measure that the processor was not a 20 Known in a superfect disciple. South on lad his recess for and

2. The Muster said, What does the Shu-ching say of fihal picty? -"You are filed, you disclurge your brotherly duties. These qualities are displayed in government." This then also constitutes the exercise of government. Why must there be mary making one be in the government !

The Master said, 'I do not know how a man without truthfulness is to get an How can a large carriage be made to go without the cross-but for yoking the even to, or a small carriage

without the arrangement for yoking the b rees !

CHAP XXIII I Taze-chang saked whether the offices of ten

2 Confuctor as d. The Year dynasty followed the regulations of the ages after could be known. Rank wherein it took from or added to them may be known. The Chan demonty has followed the regulations of the You wherein it took from or mided to there may be known. Some other may follow the Chiu mit though it should be at the dotten wof a hundred agree,

particulate to bell it. He replied therefore, as a succeed operation and the combine was recorded as a Security to 6 county. Y and a Deligophical from a hook. This would give the test to the last tree by applical host established. The state of the contract the second operation and a contract the second operation and a contract the second operation. terces # F. W. F. Black Porty Both of and remandable | | | may be taken as on but it of play Chil Hal, however person at age a set meetery, or as a passenties a thirty 15. and commence the question with the rears, which is to reduce meening, being 并 美世為島政 10- 201 為 - In confirming them was a new order to propose the supermaterial to the supermaterial and a proposed about a proposed that the supermaterial and a proposed about about more not when the supermaterial about more not supermaterial about mor

first of the desired was decomed to one a point of the first set of the set of set desired over the set of the to the dictionary in the main way - the state of the distinct of the carriage pole. Cap Hall and at the said of the carriage pole. Cap Hall and the said of the carriage pole.

CHAP XXIV : The Muster and, 'For a man to sucrefice to a spirit which does not belong to tim is flattery

2 'To see want is right and not to do it is want of courage.'

24. Majories in accurage one in any density That we have the second of the (i.e. of the deed; we maded A " The A of whiteh to the manes of departed men

three great decardies. The first envertige of a man may my that they are his, are those the little was Things at Yo.' we easy, of the only of his ansem, a and testing only he may be. The count of the a prot test for mortileen to three statem of or parts - "

# BOOK III. PA VIH

CHAPTER I. Confucius said of the head of the Chi family, who had eight rows of pantomines in his area, 'If he can bear to do this, what may be not bear to do !"

Managem or exter Book 一八份第三 most, and show a no things were if tight (the the fless empree are adopted as to head by

of, and not bee # Originally the Frage The last Back treated of the process of givens, posts to have been used to denote the branch faut' ere of one surmane, . The Chi new closes, are there important shan core thousand formity, with special reference to its basis. The the brenty of chapters of this back are very the as we thought my THE true or manner part and sugar one the principal conde on or particulates rather, who kept time by is the eleptor are adopted as to boul by T. Dy contraction for hall, over the record portion in he principal hall, over my or terinducting feethers days or 李孫氏, con entire 氏and than one other art ion. In his annestra beiog! the I big had alghe rown, each rise consisting of und without distinction, meaning currence, and i man a dobe or priors had sik and a only that the Effect a nomine in a contraction great effect only four. For the Chi, therefore,

CHAR. II The three faundees used the Y | no ode while the vessels were being removed, it the conclusion of the sacripee. The Master and, "" Asmating are the princes . - the son of heaven tooks profound and grave "- what application can these words have in the hal of the three families?

Cuar III. The Master and, 'If a man be without the virtues proper to humanity what has he to do with the rites of gropriety ! If a man be without the virtues proper to humanity, what has he

to do with masie!"

CHAP IV. : Lin Fung asked what was the first thing to be attended to an ceremoniase

2 The Master said, 'A great mestion radeed! 3. 'In feature ceremonica, it is better to be sparing than extravagant.

to use wight more was a married for though the confinent, with enappropriate to the six is may be argued, that is the dead face yet amuch means of the three functions. The rest of the three functions of the three functions of the tree function proper to their rank the is used have, as frequently, in the smeet to mask of for on cernant may any to transport If then be employed at an oran ratio colored \* For these of react to dissecrate and the author for on command may say be transposed of the District be antigred to the regulation the short time that he to be gloomer to be I Annal desires course annue - in the column to the columns They assentiated together asks gifts down d | 6 The estart of themselve the first "They belong the to the corne temperature subsoft duber flown. If y to one herepto. To have there were a considery can see a London the belonged the fit in the last chapter styled of fill one a man of he whom which is entited to the first and the first of the product of the harder to displace of the three facilities of the three faci of the three factions or 四番取着 Cha Sin. A here a too 技术 the realist

& CARCOUNTS AND STRAFTED STREETS STREET and I to I den't know here to render ci here, otherwise than in the francialism Commission deads 4-心之全後 the enters werter of the heart. As sphered to fig. is endistree the fee an of receivable.

in the toyal temptes of the Chies Issue ! ficus apparatus, and contains the lane quant attended in > # no opposed to \$2.100 of the fife other countries away of the over

In the excemences of mourning it is better that there be deep sorrow than a minute attention to observances."

CRAP V The Master said, 'The rade tribes of the cast and north have their princes, and are not like the States of our great land

which are without them."

The chief of the Chi family was about to racrifice to the The mountain. The Master said to Zan Yu, 'Can you not save him from this? ' He answered, 'I cannot.' Confucius said, 'Alas I will you say that the The mountain is not so discerning as Liu Fang !

the read & 4th tone. The He athenine it by 治, as in Monetus—易士 the resumm and dress the fields, and

were the harlances tribes on the sest of China, and the three on the north. See Hill Lil ser The two are here used for the impareus tribes about Chine generally is a name for China became of the (劉)、華賢、The Flowery and Great, tabehave \$15 or simply - \$2, and become the neartement in the translation. He Tere a communille acceptory - 亡 meet ee, aset – 🕮

tone, must indicate the facility or fortunate; A. Go ray butty or reparent excuspants. ( 1) common ex - depping, marriage, and to said to be the name appropriate to merifices to mountains but we find it up find also be merifice to God. The TA: mountain is the Aret of the Avemountains ( 1 1 1 1 1) which are calabrated in Chinese I terret ica, and have always received in agrees honories. It was to this grain as in the trajectation. The old Lie or rather on the borders between the and commentators take the meaning-和男 Chr about two miles much of the present harmony and same, the gut being commuch department city of Thomb (泰安) in Shahtune According to the rather to Communication with a still only be officed to these modulations by the serverege, and by the princes in whom States any of them happened to be. For the shief of the Chi family, therefore, to marifes to the Tat mountain was a great marpetion. The se ta ti sh-按 sud 曾ar in II siu-則, w we may take it as - 100. Here you said. Smillinds of the regions (議), and the greature day 泰山一泰山之碑, The spirit of the Tar mountain. Lin Fung, -are thep. 29, from which the reason of this reference to him still a common designation of H. Thu Het may be understood. Bin Y8, named (SR) and by designation 子有 was use of the their proves are still not equal to them with the hall, in the west. He entered the service their proves are still not equal to them with of the family, and was a main of childly REG TRACCION.

CHAP, VII The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them shall this be in archery ! But he hows complainantly to his competitors, thus he ascends the hall, descends, and exacts the furfact of drinking. In his contention, he is still the Chun-tage.

CHAP VIII 1 Taze-hait asked, saying 'What is the meaning of the passage -" The pretty dimples of her artful andle ' The well-defined black and white of her eyel. The p are ground for the colours !"

2 The Master said. The business of laying on the colours follows

(the preparation of) the plain ground

1 'Coremonies that are a subsequent thing! The Master said 'It is Shang was can trung out my meaning. Now I can began to talk about the odes with him.

arreiving ilore 君子-尚像之人 | best are it is only -- I from a 逸尚 vine of the man who produce within a greeners and the proper with the control is more from the format of the control is the control in the control in the control in the control in the control is the control in The according to the Hel, extend over all jusquiry fuells on the mean ag of 13 to in ally tages applicately appropriate to it as a work ground a to be regarded so the warm ing. the horse, the give indicate, here who want (sinfliction in his reply, makes in a cort, from the range should be force to up. In Canffe processing in the control of the force to up. In Canffe processing in the control of the point of the p the vachs. 开.下 飲 the a very line the greate archery which is the element on patter than a quarter At . beatther with our statement and be, then y the shundles me up, a He who brings with my the shundless and the factor with a few forms of the shundless and the factor with the shundless of the sh septing remaining and the vertex arches a few. He who effectively a like who wright and the property of the manner 2. Communities and opening and exacts the author of the State VIII bill.

? THE SUPERIOR HAD ATRICE ALL INSPERSIONS SEPARATED . The continues quoted by Ten-To be marked in the the last has which he both to meen

The Master said, I could describe the reremones of the Had dynasty, but this cannot sufficently uttest my words could describe the coremones of the You Tynasty, but Song conset sufficiently attest my words. (They cannot do so) been so of the inaufficiency of their records and was men. If these were sofficient, I could adduce them in support of my words.

CHAP, X The Master and 'At the great sourible after the

pouring out of the libation, I have no with to look on

CHAP, XI Some one asked the meaning of the great scendice. The Master sud, 'I do not know. He who kin write men ing would

Homan, but in Confus us a West of art of Science lung the sexulteents there we real the link. dynamic woman them the tree new embers . So with the Ye do salp and Step, a part also of Borney, But the of Johnsey meters mental of those countries, and their 🎊 ( - 💥 to be 32 a wife gar in take not out on When the is had become few. Had Confuture come is do through a like a histories (go aspect the two 14 75-94 tion to would have exposed literal all costs to The abl remmentators between anterpret the while differently. Already in the time of the course of an energy of the course of an energy hard person &

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find it as easy to govern the kingdom as to look on this '-pointing to his palm.

CHAP. XII I He sacrificed to the dead, as if they were present

He merrioed to the spirits, as if the spirits were present

2 The Master said, 'I consider my not being present at the

escribee, so if I did not exerifice. CHAP. XIII 1 Wang sun Chik asked, saying, 'What as the meaning of the saying, " It is better to pay court to the formore than to the south-west corner?"

2. The Master said, Not so. He who offends against Heavan has

none to whom he can pray.

bupping an objective to the first S. ris. A then only a monater as that, for more beautiful. 111, the dead, his forestations, to contended might be get from him. to which us his official expensity to would have may be made to the first may be exceeded to the first may be expensed to the first may be exceeded to the first may be expensed to the first may be exceeded to the first

constitutions of American and Merican . (1) to the distribution and subfractions to the The prime of the first and having Rul Karpta and in the PL & Kill R to Confide on that it money be for the annual age by # # The bully then who so be just women from the structure of ancient most in high Asia materiages at 11) and remarch metals. Whis from the structure of ancient for the material modern from the structure of ancient find it?) It happens to the according to the material modern from the material place of the case one that means of energines. The far was one material relationship for the material places and when the material places into what the material places into what the material places into what the material places into the first things in the places are according to the material places into the first things in the regular exercitive, make it is not examined and the first things in the regular exercitive, make it is not examined to the first things in the regular exercitive, make it is not examined to the first things in the regular exercitive, make it is not examined to the first things in the regular exercitive, make it is not examined the structure of the first things in the regular exercitive, make it is not examined the structure of the first things in the regular exercitive, make it is not examined the places of the first things in the regular exercitive, make it is not examined the places of the first things in the regular exercitive, make it is not examined the places of the first things in the regular exercitive, make it is not examined to be the structure of the first things in the regular exercitive, make it is not examined to be the structure. in aimpior. As might be the more return among the propin-

13. Consequence own amounts to assert and summarish place but in the was the me. I have be hinterival unit to information of particularly of the prime and the terms to translated as the emperature. We have to death attendants in girl his as in the mounts to the mean that the many t of these more to each a car has been as an If Late allege is to take that the foreign and the party and a subject to the latest t

CHAP XIV. The Master said, 'Chan had the advantage of viewing the two past dynasties. How complete and evenut we its

regulations' I follow Chan.

CHAP XV The Master, when he entered the grand temple, seked about everything. Some one said, Who wal say that the son of the man of Take knows the rules of propriets! He has entered the grand temple and asks about everything. The Master heard the remark, and said, 'This is a rine of propriety'

Char XVI The Muster and, 'In archery it is not going through the leather which is the principal thing, -because people's streaght

is not equal. This was the old way."

deer of the presentably to understand the Jour-deer of the presentable of the dynamics future would be styled as in the text only to the stone Wan and Wa, and send the of their life only life, of by very editory people. On deri of the present and polity of the dynasty-The two past dynamics are the Hall and the on page 50. Shang or Yim. - 💢 - bonquist regulactions.

10. The convergence and manages or the of. The was the terms of the town of which interestions of the Crists transfer. By the tracks up that had been present who are

creative or vices a. We also not an amounted 18. Convergent to the analts reserve 大麻不主度 if al. crobser among be be-(- 大) is was the semple dedicated to the name. The characters are found in the 🚹 dake of China (周公), and whose he was 魔 鄉 好, par 315 of the Chin in addition carried to be the regard a too. Then a leg to reight the atom of the present arrangs a to possed to be two query places at the long near query for the Third screen product a relative to Lie, where he are query was a not be get the configuration of the market to a children of the same and the market to the total of the market to the limit scool of the shoul eremonian but he thought ,) a part strangth which modify through the fig. takin, of sincer to and excessions to make matter or isother, in the measure of the torpor was setogairies about them on the recent opening aprilum terms on the start which could be a

CHAP, XVII, I Text-loung wished to do away with the offering of a sheep connected with the mangination of the first day of each month

2 The Master said, 'Take, you love the sheep. I love the curemony.' CHAP XVIII, The Master and, 'The fad observance of the rales of propriety in serving ones prince as accounted by perpos to be flatte ry '

CRAP XIX. The duke Ting saked how a prince should employ his ministers, and how minadors simuld serve their prince. Cordin us replied, "A prince should employ his ministers are conglette rules of propriety min atom should serve their prince with faithfulness."

CHAP, XX The Master said, The Kwan Tall is expressive of approximent without being beentious, and of grief without being burtfully oxeconive

H. How Control incaparate weathur array, ploop haded but not reached. A fire his than a. The houghts he has no to of the year garn not to the fire gran or a calon he for the disc fire for of the months of the year enesting. This was keps in their conserral temples, and we the eri of every mently their flored a divers and annualized the day requesting street in for the datine of the mouth. This when it regrounds another to sudjected by the read thin The Anker of Lit new may select front part of the second my, but the entry was et a offered a manging on terms it t mile of to Track may t only by honover 13 mag. that while suppart of the second by was no hazzed, there was a uniter chance of restating the whole. It the get tone an series | | | to the name of the first sets in the with 'to put away." It is thepered whether machining and may be a wears of "The same at the text, mean a lung sheep, or a lunuring of the tra. See Sub-chang, I b t.

many of the trough it is said. Date than to he ay o------

If How some as at other on marks -ARRIPHT THE SPRING OF THE THIRD

IN THE SELECTION PROPERTY IN THE OFFICE PARTY. or regards and decreased. The Ornally and them, transpullings of the purple, was the protingmany apithot of 🏋 primes of his an Sep 105 如之何· tar it about 2 miles ring to the two petitie required about

\$1. THE PEADS OF THE TIME OF THE OWN.

CHAP, XXI . + The di ke Arasked Teh Wo about the alless of the spirits of the land. Isan Wo replied, "The Haid sovereign planted the procured about their the men of the Yan planted the express; and the men of the Chita planted the chestant tree, meaning thereby to cause the people to be in awe.

2 When the Waster heard it, he said, Things that are done, it is meedless to speak about things that have had their course, it is need est to remonstrate about things that are past, it is needless

to blamo.

Circle XXII in The Muster said, Small indeed was the expectly

of Kwan Chung!

a Some one said, 'Was Kwan Chang pursimer ions? was the riply, and the San Awri, and his officers performed to double duties, I by can be be considered paramonimist

3. 'Then, did Kwan Chung know the rules of propriety !' The

TI A name north of Taal We asser that the death before the 肚 夏后兵 with STREET, OR ALEXANDER OF THE SAME, AND LABOUR er Correctes matter ( ) 💥 🕸 🛏 🗓 to Tab Wo, by name To and epiled F 12 was an alog seat discripte of the sage a not seof IA. He was to the second cost among water they were descended from the sense atthe wire ones. If from J. other speed contor flor chap, is on E. . or sparts of the earth and 上, the med. 居人, as paralleliets with 夏后天: tareno 1- 10 at 1 "the coating place or fitted from the foundary of these dynamics" alters of the spirits of the land of strenger We straped to be disherred the board read from I have not found clearly explained. the secrete dyoner to planter with and much though communitation field it passeners the said surbed such terms but as the color was that metrodicing a the point. In This is held directed the said surbed such terms but as the case and Williamstyll. He had opening out his the soll sected each trose but as # the words mails not be resulted. chantens been, the tree I the existing density he need in the sense of the be alread, he assume zers, v. Ewen Church, by seems the pagested a reason for the classifing which might with fluke he carried cate offers at the street history. He was chief minimum to the date

Heart 5 u, milled Fig. to distinguish him from his producements, the the east # 15 to die Heapplish kim from P who was K 55. why they are simply styled A, tman, of

21. Carrocaps's orenins on Kwan Cause :-If is one of the most famous names in the in-

Comp the fith ching, IT is 5 "I was put just \$27 of Minic dily-design the first and greatest

反君管伸官

Manter and 'The protices of States have a screen intercepting the view at their gates. Kwan had ancewise a serven at his gate. I to princes of States on any Irrendit meeting between two It's in had a stand on which to place their inverted e pa. Kwan had a so such a stand. If It wan knew the rules of propriets who does not know them?"

CHAP XXIII The Muster matructing the Grand tonsic-master of Lit sunt, 'Hew to play muse may be known. At the commencement of the piece, all the parts award would regether. As it prococus, they of court be in turmous while severals distract and flowing without treak and there is to the conclusion .

of the fire on (1) of 16) anders of the ath tenn. - to freently meeting. The plan be now of the net up was to be then dynamic than the and the series of the series of the net up was to be the series of the seri wont reserve or superva a " " by to Oc the started of Best the sta distingery, and , the commentary of the second of the second to transver & (-)

Hat not the peace of an extransport of the first the second make but I want to the second make being the second of the second make please the selection of the second make please the selection of the second make please the second being second of the second make the second of the second make the second of the secon (A whereast a maximum is explicitly). The face to known had the order a nest of the prime.

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To the old term has got the present-

The border-warden at I requested to be introduced to the Master, saying. When men of superior vertue have come to this, I have never been denied the privilege of seeing them.' The followers of the sage introduced han, and when he came out from the interview, he said. My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master ng a tell with its wooden tongue

CHAP, XXV. The Master said of the Shao that it was perfectly beautiful and also perfectly good. He said of the Wu that it was

perfectly beautiful but not perfectly good.

CHAP XXVI. . The Master and 'High station filled without indulgent generosity; ocremonics performed without reverence; mouraing conducted without sorrow, --wherewith should I contemplate such ways !

If A consecuted type of the vocation of most librar occurs elevators. The A Cores and I was a most lower on the broken was a most bell with a wooden tengor, shaken of Wat referred by a piece in the presenting making animapresimant, or to sail people department of K 65 fing. It a past province may be Recent would employ destinate to Corfo up at this been a not of his western department of Killfung, By past province age to lage after bearing LD was rectings from West, the prince of which could not employ him This was the 變-失位 The to and 3rd 月 are esad tone, 4th tone, - 漁便 見, the fairednes," or the be introduced. 之 " 君子之 至 於 斯也 知 " become becomes to hower. . In the case of a China there a coming to this. Trung, the 4th book, "to strend spine" = = 7, Towar three \$ "whoeverth." In a constint to relen, were," or 'punishmen," a 'my friends." The lar to servicinists, and to mentrant.

pends in the texts and right

35 Feet comparative where on the attent of throughout We was the means of the most made by faun, parfect in maledy and much ment. The was the cause of hing Wil also parfect to includy, but breathing the martial air, andwar to of the anteon

the Two champages or wear to measural very turns upon 何以-何有. oz以何

### BOOK IV LE JIN.

CHAPTER I. The Master and, 'It is virtues manners which constitute the excellence of a neighbourhood. If a man in selecting a residence, do not fix on one where such prevail, how can be ba wine 1

CHAP II. The Master said, 'Those who are without virtue cannot abide long either in a candition of powert, and hardship, or in a condition of engineers. The virtuous rest in virtue, the was disting virtue.

Trition in a coughbourhood to a fine is given in monthing a consider a the part of this fourth first which is result ? accepted with the subject of ...... To confer Compared with the compared of a model by an Court large transfer or area to bind, to the characters for 15 a a court for what block, as an ess a coverable manuscrapit in the characters for 15 a a court for what block, as an ess a coverable manuscrapit in the model of the characters of the court of the c There had provide decreased and a quality world it denotes a condition of precent and announced the second of the why the one subject immediately Biliowe the - 10, 'to daster, 'to sweet'

According to the 图幔 tru formilles made 利仁, the destro virtue, being stripens be-1. Rues our vira american or a surround a mil der the a which we triple sky or therefore, a house or estima. There are following (\_ and \$35 makes these terms where conjuntes of the number of the mappenent. The gratiana a rurh, to drawle the diff of the stock, to the mone to 17 'wine wiedom. So, not outroquently, hours, Friend. Son III on the Index VIL

Business of their Perce. If Car of the ship, we have seen, to for the aid of virtue 2

rest in etrine, being exclusive without effort, man it is the best policy. Owners how W reference or bearingles. N. al., and mer. - 不能 cannet. The temblishy is moral.

CHAP III The Master said, 'It is only the (trafy) virtuous man, who can love, or who can hate, others."

CHAP. IV The Muster said, " If the will be set on virtue, there

will be no practice of wickedness.

CHAP V 1 The Master said, Riches and honours are what men desire. If it easingt be obtained in the proper way, they should not be held. Poverty and meanness are what men dichke. If it can-But he obtained in the proper way, they should not be avoided.

2 'If a superior man abandon virtue, how can he fulfil the

requirements of that name t

3 'The superior man does not even for the space of a sugie meal, act confrary to virtue. In moments of huste, he cleaves to it. In seasons of danger, he chaves to it.

EATE AND NATED MARK, AND TO BE DECEMBED OF That shaples is mesepotated with the 大學 好 and 服 (coad only are both, verte in she ofh tare

4 THE PERSON OF MICE PRODUCTION PRANT AND With the First All and sparedy - "If but "if really" Comp the elatement, a John ill "Waymorred to horn of tred didd not not

5. The personal of the Orderings to vivine. t For the anter-dent to 2 to the receiving 得之 we are to look to the following We might translate the arm 不以道得己. Name offer the sterned came is the star would not enter

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蓋於 加

CHAP VI 1. The Master said, 'I have not seen a person who loved virtus, or one who fated what was not virtuous. He who loved virtue, would esteem nothing above it. He who buted what is not virtuous, would practise virtue in such a way that he would not allow unything that is not virtuous to at prouch his person.

2. In any one able for one day to apply his strongth to virtue? I have not seen the case in which his strength would be insufficient

3. Should there possibly be any such case, I have too seen it Char. VII. The Muster said, The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous

ANYE OF PURSUE, AND BY HUMANEMENT OF PRACT-The State Cour of tuesday to the verte 好 and 愿 and give them the large and as the star saw is Burk of the west count found in the chapter on which we may only of participles in 使不仁者, 者 belongs, however, the Confinence in these to the others. w不仁/max 不仁者-不仁之事 knogke agreed Tom-base Line 人之道 where the state of these things which. It was to be state of the facts of many follows him class. Observe the force of translature the constants introducts. The facts of what persons beyond. The facts which was because in the facts of the state of the Consciously, - he or these who, but were the stands should should be to the factor of times the at that or these things which. Translatur the conteston arrongly. He who love a present of the gateers terelances. Compare victors and homovelesses one have containing more (on the lane. And seem has believe lound. held to bile present 5 - hers to the to vistue ands

1 A CARREST REPLAINED OF THE RESERVE OF THE 'S PARTICULAR SHOULD IN AFTER 来之有 a tradiquestions, as in Lab.

A RAW OF PAT OF DE TOTALE CENTERS DE

CHAP. VIII. The Meater said, 'If a man in the morning hear

the right way, he may die in the evening without regret. Citar, IX. The Master hald, 'A scholar, whose mind is set on truth and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.

CHAP. X. The Master and 'The superior man in the world, does not set his mind either for anything, or against anything;

what is right he will follow.'

CHAP. XI. The Mester said, 'The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the canctions of law, the small man thinks of favours which he may medicatio.

6. This information or another was dinner blenth, which perhaps to the heat translation WAY. One is perpensed to translate the burn. thii define ii-事物當然之理 'the per neeploand what to right 'm ar is a and on tight Luter to the explanation to A Balli. -道即举性之道 道 a th-path -Fig. C. college which is it devotes with Man to Seminit for they and at me mile alterdo we have some of without a whole I take a death is no better than that of a board. Once er and fals terrigin to a star entitlement a rangue upper number of some higher to its than Ch new orger have been with to propound . He You takes a different curve and makes the which displays a to one of the first and that he to the first have a first been a first bearing of each to the second light to the second light to the provider of eight principles of anison much man, that is here emphasis, we much want of the provider of eight principles.

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12. The provinces arrested by the problem "should and plans about." - " "earth, "lite grand, a baselabard —所愿之安 144 rest or somfacts one dwalls amount. not be used a mowhet in our smear of earthly ?

The Master said, 'He who acts with a constant

view to his own advantage will be much normalist agratat.

CHAP XIII The Moster said, 'Is a prince able to govern his kingdom with the complanance proper to the rules of propriety, what difficulty will be have? If he cannot to em it with that complaisance, what has he to do with the rules of propriety!"

Char XIV The Master and, A man shou I say, I am not concerned that I have no place I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be

worthy to be anown

CHAP XV 1. The Master and Shou my dietrine is that of an

all pervaling and, 'The law or Tests righed Tes

2. The Master went out, and the other disciples called saving,

IT THE COMMONTOR IN COLUMN SERVERY | I IS NO PORTION ASSESSED IN THE IN IN IN 胶 the god tome, - 依, to accord with the , occupated 所以方乎其位 brep along "- He who will along the little of 12 Cours and

15 The introduce or correspond of Chil-NAMES ASSESSED IN COURSE ASSESSED VALUE. 腺字是三是一 to they are + bes 藏-雅之 "the storartly and substance of encountry the word of the Comp Mil in L stil,

This meaning is found in the furtherney

14. Australia on many conversarion. Comp. 1. and Here, so there. A pot being improved on triveded by C others was the best man's nature of which all he relatives and outside we must upply a non-lastice. fit, a place, of it was only the development and originals.

The angles winters in the month 189 STEET professed in the case Yh. 1 音通 S --- to trapell to -course to translate, 'exp detries have on thing which you through Black had each an agree than has not been approval by any Chinas within ....

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What do has words mean? Taking said, 'The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,- this and nothing more."

CHAP XVI The Master said, 'The mind of the superior man is conversant with rightcourness, the mind if the mean man is con-

Versant with gann

The Master said, 'When we see men of worth, we CHAP XVII should think of equalling them, when we see men of a contrary

character, we should turn mwards and examine ourselves.

CHAP XVIII. The Master sand, In serving his parents, a son may remonstrate with them, but guilty, when he sees that they do not means to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

are (with formed from A'), the heart. He is dwell to, and may be recognised with the are full formed from A. the beart. heavy compounded of \$31 'models, water. and 心 and 恕 nd 心 and 心 tours front - I the up and the se hear! duing, on a consideration, or from the impulse, there committing of a representation expansion. of one's own and the largedoing, on the warming force. Ho You a last has a of after permetate of resourced to action duties the second which is not parameter that Confliction carry counted to actions duties indicated by much mental south tobots. He was simply a moral plu suspice - theory of the b ged tome, - 'yes. Heens my that |\*\*

must meen Taing o own dissiples, and that, had they been those of Conference, we should here read 弟子 "nod a dh ny more.

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The Master and 'While his parents me alive, the CHAP XIX son may not go abroad to a distance. If he does go abroad he ment have a fixed place to which he goes."

CHAP XX. The Master saul, ' If the son for three years does not

after from the way of his father, he may be called filial,

CHAP. XXI. The Meater and, 'The years of parents may by no means not be kept in the memory, as an occumus at once for joy

and for fear." CHAP XXII. The Master said, 'The reason why the ancients did but readily give uttorance to thoir words, was that they feared lest

their actions should not come up to them

CHAP XXIII The Moster and, 'The cautions seldom our

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The act smooth of the words of the agreement was the or course of the co 内侧 myn 捷之兼血, sabantit they tag up to them of her actions. Patter a recording,

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CHAP XXIV. The Master saul, 'The superior man wishes to be glow in his speech and earnest in his conduct."

CHAI XXV The Master said, 'Virtue is not left to stand alone.

He who practises it will have neighbourn."

CHAP, XXVI Taxo yd mud, In serving a prince, frequent remonatrances land to diagraca. Between friends, frequent reproofs make the friendship distant.

25. The employee able not feet along > 48. kinnturencere in tractice. All felbertom,

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### BOOK V KUNG-YE CHANG.

CHAPTER 1. 1. The Master said of Kung-vê Ch'ang that he might be wived , although he was put in bonds, he had not been guilty of any crime. Accordingly, he gave him his own daughter to wife. 2 Of Nan Yung he said that if the country were well-governed,

Hazaras or rain Poon. A Thing the formal and that star, or perfect virtue, which is no comof the first interided spakes of m (t, bands of its end, why the one immediately felt was
that first which we chiefly resupport with the the other. As Taxy-king appears in the Book
Jodgment to be anything of the desired a several times, which have family the size
of the distriction and others. In the desired assembled by the desired assembled to the desired assembled by the desired of the desired or any other than the de of the disciples and others. As the decision compiled by his disciples.

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he would not be out of office, and if it were ill governed he would compo punishment and diagrace. He gave him the daughter of his own older brother to wife

CHAP. II. The Master said of Tass-ob eu, 'Of superior virtue indeed is such a man! If there were not virtuous men in Lú, new

could this man have acquired this character I'

CHAP. 111. Taze-kung saked, "What do you say of me, Trise ! The Master said, 'You are a utomat' What utenut ! 'A geramed exemitors, utensal

\$7 MARAGER AND SOT PURPLAR & OF EL M. be Chang, shough the em ab law of Confuctor bathing carlain is known, and his taked is only 3rd on the west, among the et rather fully squade are told of his leading park in prison from his beinglog energe on an hispanif me and knowledge of the language of birds. Chil Hist appearen the talorprobation of Marrochang 'a block cops, with which originals were dintently bound ((20)) in priors. In par s, the grd base, 'to wive,' 'to give a wife to our. - In both puragraphs. - 'n daughler. Confusion's brother would be the cripple the -斯特何所取以成系统 MARGET, one yet a Nar Year as that of the distribution is now of the distribution in new oth said, in the calor hall. The disquestions about was he was and whather ha la to be elemental with 🎒 🕃 🚡 and covered other steam, are very perpension 13. 'as lay, or be laid aside, from spin. put to death, him the the lighter mean to of diagrams. We execute tell whether C nilmoss in giving his improvement of Yong's character or referring to events that had taken passes. I. This Catte must worked by proposessing

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La it out. The fift of must remain right? adversarily used to our trace group-offerings in the aryki anestru bestylia . Cester the clien byn-You has the Laux Line & Water the tell tenter the trial test grant for Days that he was a bandom II this he made hith a versus of houses."

CHAP IV. 1. Some one said, 'Youg is truly virtuous, but he

is not ready with his tongue."

2 The Master said, 'What is the good of being reads with the tongue! They who encounter man with smarti cases of speech for the most part procure themselves barred. I know not whether he be truly virtuous, but why should be show readiness of the tongue !

CHAP, V. The Master was wishing Chit-fifth Kan to enter on official employment. He replied, 'I am not yet able to rest in the assummes of vinis.' The Muster was pleased

CHAP VI The Muster said, 'My doctrines make no way get upon a raft, and float about on the sen. He that will secompany me will be Yu, I daru to say." Faze-in hearing this was glad,

self was the opposite. (E means takibly morally, those, alst try of squarks within the ugb not been with the bud some of extrathe right first finite, write the had seems of extend to the Ship-cheng, when the finite had be princed to be about taking office and be princed to grant their finite and be princed to grant their finite and be princed to the book or some parameter to make the tight. was in his favour rather than otherwise. 日轮(read shink too diet., textuttumon of tames of (信~ 実知破兒) ma. aponels." His school why, rethree then there The first E H to a greateral statements, that We had -a climber to Tree C not having special reference to Lan Young. In the world not the reachy means to bear the stand of the time of floor of ching the the stand of the time of floor of ching the ching the stand of the time of floor of ching the ching the stand of the time of floor of the ching the ching the stand of the time of floor of the ching the stand of the time of floor of the ching the stand of the time of floor of the ching the stand of the time of floor of t the at M. A M L C E H & w o are pleased his artist temper. But "we read as one sentence. "I do not know how the fusion in the experienced in this way his receive his factors about the hackwardness of man to receive his Circums appeals also non-read, your of appeals

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4. Or day here -species were the shanged bute p on the second of the onbecause to here it aliance of the stated board to the wee tite some une the gal, has less tablet the said, on the west, also difficulty is with the what to be sportfolous absencedar mas VI to , took his hims show it refer but and with 1 - what is no force? In the chapter about the disciples in the 家語 It is send that K to true rendels. myitig, "I am not put able to real in the sentmay have been so. Obs. the force of the

4 Compound addresses to writing the 5 Cul the E tre creates or the quarter decisions. III by III to a difficult decision of the cent. of the cent. of the cent. of the cent. of the cent.

upon which the Master said. 'Yo is fonder of daring than I am. He does not exercise his judge ent up to matters."

CHAP VII. 1 Mang Wh usked about Tese lu, whether be was

perfectly virtuous. The Master said, 'I do not know'

2. He asked again, when the Master repued, In a knowless of a thousand chartote 'th might be employed to manage the military levies, but I do not know whether he be partietly virtuous,

3 'And what do you say of that !' The Moster repaid. 'In a city of a thousand families, or a class of a 1 unders characte, Chia unght be employed as governor, but I do not know whether he w perfectly virtuous."

4 'What do you may of Chith !' The Moster replied, 'With his anch girt and standing in a court, (With might be employed to converse with the visitors and grasts, but I do not know whether he is

perfectly virtuitue."

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CHAP VIII. 1. The Master and to Top kung, 'Which do you

consider superior, yourself or 110: 17

2. Twe-kung replied, 'How dare I compare myself with Hail Hoi team one point and knows all about a subject; I hour one point and know a second."

3. The Master said, You are not equal to him. I grant you,

you are not equal to him'

CHAP, IX. a Tide Yil being asleep during the day time, the Master and, 'Rotten word count be curved a wall of dirty earth will not receive the trowal. This Yul -what is the use of my reproving him to

2 The Master saul, 'At first, my way with men was to hose their words, and give them endit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu

that I have rearried to make this change.

1 2 2 the conta governor. This is a trumbury, and 'tou' the completion, become presider school, something die the double of the moseling of [4] - 12 20 + as in the post in Later . Chair, surnamed to M. translation 3 H - F. bustons, suggested and styled of the having now that other later have for the Year first lier the comme of the want, in the outer half, was human among the mouth at it was enterprete stranger; they per for he became the derived of the old outer and not are bed to at equal bins many and these sequential regality to dress that confine to true court was Take kings and enterpreters. It is said to be. And I be Tom manners of Take 19 and to be the the E ..... Lies bur to the service total bank 書 may be distingulated, the former indee to 於子與 In the mase of YS I

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CHAP X. The Master said, 'I have not seen a firm and unbending man, Some one replied, 'There is Shan Ca'sig' 'Chang' enid the Master, 'is under the inflaence of his pusitous, how can he be promoneed firm and unbending t

CHAP XI Three kung said, What I do not wish men to de to me, I also wish not to do to mon. The Staster and, 'Twee, you

have not attained to that."

CHAP, XII Taze king said, The Master's personal displays of his principles and ordinary emerptions of them may be heard. His orecourses about man a nature, and the way of Heaven, manot be heard."

or nothing in above. He was styled of the two pensitities, and the there a stages, and his place is 31st, east, is the order entered moved of of all the above that the place that the party of the pension of the things is higher than both. Do yo use the thought the property of the things is higher than both. The to the fair the positions were 肠隔ar wilder 不見, Albe ox hints. I have translated accord. 4 y

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Char XIII. When There in heard anything the had not yet moved but in carrying it into practice, he was only afrail lest he should hear something clos.

there XIV have long asleed, saving, 'On what ground did Kingwho get that the factor. The Master and 'Ho was of an active nature and vertical of our rung and he was not aslammed to ask and leave of his outer one'. On these grounds in him her is styled with

that XV. The Muster said a league an that to had four of the hard errors a perior man in the constitution in humalif, he was a take in the second of the people, he was just ing the people, he was just.

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CHAP XVI The Blacker and, 'Yen Ping knew and how to Britishote feserally interconcern. The new autoney might be long, but he showed the same connect came and

CHAP XVII To Minter and I may We kept a large tertains in a nonne or the at tale of the private of we have the sails ade, with representation of the kineral on the remaining of all a the ordina

support no the motors . Of what wet was a war at

CHAP AVIII I THE CORE OF A STATE LABOR TARO win the ce took officer and may a seed to a serie to a motor more Three he retired from the a con moter to be to be thrate it a point to it in the rew me . . . I the ma . . which he had cord test the generalized what discount of the ' The Manter replied He was and "Waste . . . the" I do not know. How can us be prosented ported a ser usur

anather of the war to self they be and t He was a jurisi just every see of a 1 7% of seasoning from the profitage of the state of the man a service of the Midwarder All the nation of the 2 of the monday. The anteredous to ," - A \$1 The subharries on Team Was Tone Who Wall is the honorary symbol and fill to self the for had been a gree fire to be the feet of the second to be the second to fully many was # FR E. Bo was de A 5 20 T Control of Lorent State Late Aff 中世四日日日十十五

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2. Issechang proceeded, 'When the officer Chui killed prince of Chi, Chan Wan, though he was the owner of forty horses, shandoned them and left the country. Coming to another State, he said, "They are here like our great officer, Cl. fit," and left it. He came to a second State, and with the same observation left it also, -what do you say of him! The Master replied, 'He was pure.' 'Was he perfectly virtuous!' 'I do not know. How can he be pronounced perfectly virtue us?

CHAP XIX Chi Wan thought thrice, and then acted. When

the Muster was informed of it, he said, "Twice may do

CHAP AX The Master said, When good order prevailed in his country, Ning Wh acted the part of a wise man. When his country was in desorder, he acted the part of a stupid man. Others may equal his wisdom, but they example equal his stupidity."

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There hang, but the uses would not re-produce 22. This propagate any approach expensively. that he was therefore to a fill was a group for Mane W.S. Ring W.S. ( The honorary sysofficer of Ch'l. You Ping (chap, not disting that, one ill or true an officer of Wes in the graphed humans? on the sectate of the market from of Wan are feed the first disting part, has get here referred to Ch in Wan was the of his affectal life this retair was quiet and pro-

three times, but more say it - \_\_\_\_\_\_, \*again and method 製 於 茹 ( meabled by a tiger ) and age a. Comp Holort Half a remark - ' in

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CHAP XXI. When the Master was in Chan, he said, 'Let me return! Let me return! The little children of my school are ambitious and too heaty. They are accomplished and complete so far, but they do not know how to restrict and shape themsolves.

CHAP XXII The Master said, 'Po-1 and Sha oh! did not keep the former wakes neess of men in mind, and beare the resent-

ments directed towards them were fow

CHAP. XXIII. The Master said, 'Who says of Wes-shang KAO

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2) This absert of Controller about rets immed compactively of and \$4 | and Chi in Childre. It denot have been the there's one are that businessy spittleds and if not be TRAINING OF MIN CONCINCIA. CONTACTOR WAS DUTING In these Al detect that a love that the relative contribution of partners and the partners are partners as the partners of the by the understand of all the disciples. Compare to the city, who reduced a mark the place of the However, VII. It ch at Fine Z + F to the both shandard it and set on the the affectional way of speaking of the disc place in the law to be We say had ag in . 'mad,' also 'extravegant, bigh-entisies). The To are materally My, beety and care'en-雅 州, 'apontuphished-like of retroition 🏗, amakap rek. 🗯 🎉 samulh ng som: here is somewhat different. The automitant were by

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It has appropriate to Fo I and Subject.

All the closing period of the thing dynamic to have.

that he is apright t. One begged some vinegar of him, and he begged

it of a neighbour and gave it to the man'

CHAP AX.V The Mester said, 'Fine words, an insinuating appearance, and expessive respect, .- The Child-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him -Tso Chineming was ashamed of acute conduct. I also am astamed of it

CHAP XXV I You Your and the In being by his nide, the

Master and to them, "Come let each of you tell his wishes"

 Tege 10 end, 'I about thee, throng characts and horses, and hight for dresses to share them with my friends, and though they thould apoil them I would not be displayed."

3. Yen Yuan sail 'I should like not to boast of my excellence,

nor to make a day lay of my meriterious deeds.

24 Paster or streamer, and or The Christ of Carl Court The Chine-decline protestional none. 巧善合色 over til 是基, az e aberes unbertesbrig stes (果), minh an emplies real east. If housing is sub-less a read to a

clin, by R of Localitermore within or Yan Tran This pheres of movements of the feet to the old the aptivities and the to have the old respect. The descriptions about the 6th of many and more, its live if is the important world are stollers. 2- 17 (6 the, 1 nex. 14 to the paragraph, and motor the regimen of miller out for the root is the independent of the Mill of the fifth fallow, the weater Account commentative 🏰 think his was an ancient of orthogony the regimen of 🏢 on to Z. expensation. In some to be received that he consisting the moments at the read of surface his, the carrier with consisting the moments at the read of problem of the site of t for many action, such years. If you the many not to topout troublessme affairs on ethers.

4 Taze-Ift then saul, 'I should like sir, to hear your windies. Moster said, 'They are in regard to the aged, to give them rest, in regard to friends, to show them sincerity, in regard to the woing to treat them tenderly."

Char XXVI. The Master and 'It is all over! Have not yet

teen one who could perceive his facility and mour i y accuse he met. Char XXVII. The Master on 1 'lus hamlet of ten forthes. there may be found one henourable and sincers as I am, but not so fond of learning."

The Heterier is better a file - E Z herings himself before the her of him one of the The resident affective the heriod has not a ment of the file plan of the day of the file of the second to being decide of extendings. Here, here the second of extending decide of extendings of extending decide of the higher of the day of the file of the second or extending the second of the file of the second or extending the second of the file of the second or extending the second of the file of the second or extending the second of the file of the second or extending the second of the file of the second or extending the second of the file of the second or extending the second of the file of the second or extending the second of the second or extending the second of the second or extending the second of the second of the second or extending the second of the second of the second or extending the second of the secon

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### BOOR VI. YUNG YEY

1 The Master and, 'There is Yung' - He might CHAPTER 1. occupy the place of a prince,'

2. Chung kung saked about Taze-sang Po-taze. The Master said,

\* He may pass. He does not mind small matters."

3. Chang-kung said. 'If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he chereb in himself that every feeling, and also carry it out in his practice, is not such an only made of procedure excessive !

4. The Master said, 'Yung's words are right.'

Bearing or this Soul - 雅也 第六 'There is Yung !' souline bres fies Gret chupter, and stands so the sit a of the Book. He sub-Justs are smuch whin he these of the preceding Both and therefore, it is said, they are in

Juniapoellino.

1 Tax Chemotrum or Est York and Turato be Portion as assessed rests arrest on ron gavanaunet. 1 Yang, V te, 知 使请 till , 'might be employed with his face to the and h. In China the neversion alla facing the month. He is ditto princes of the Material Inc. in the second of the Material Inc. in the second of the Material Inc. in the second of the nation of he prantice is alterspired in the Y ching.設卦 chap II 離也看明也 下间明 人兩面面關大 而启着取此也, The diagram Li buryth will imband with it. 酸、酸: mayove the liber of tergitteens, when all though as in 1 v

are exhibited to one another. It is the dis-grams of the south. The nation of the same (i.e. monarche to sit with the chose to the reach, and fatou to the representations of a first that he gitting govern ng howards the inight togicine the designation of Jan Yang, and V 19 here substantially the same meaning or th not treabling, to a nation Y 221. - 不 颁 self about amust matters. With pulsewood his that plans, however, the dirt, after the old nomine, ampleded to by A "great." Of These other Postone we hence nothing rooms but what is been stated. One He means to be wrong to appearing the chalifeston of him with the Tunning He of Chwangton, VI par. tt 3 居服 'le dwell in respect, to

The duke Ar asked which of the duciples level to Confuents replied to him, 'There was Yen Him, its loved He did not transfer his anger he did not repeat a fault. Unfortunately, his appointed time was short and he died, and now there is not such another. I have not yet heard of any one who luves to learn as he did.

CHAP. III t. Tage-hwa being employed on a mission to Chil, the disciple Zan requested grain for his mother. The Master said, 'Give her a fil.' I'en requested more. 'Give her an gu, said the Master Yen gave her five ping.

2. The Master said 'When Ch'th was proceeding to Ch'i, he had fat horses to his carriage, and were light furs. I have heard that

T. This magnet on a rate time to them. III. in \$11-Fo, the disciple Eng. on Life to. 有調 | 8 者 者 - "that." There was that Yen Hit. 'He did not transfer his comes, i.e. his super was no turnilitary position in the mind, but was arcided by some traville muss, to which alone it was directed Act. A. 短命死矣-'ka died na eerty ikealle, but iff conveys alm the idea in the hundrtien. The two last alauses are completed them : 一个也 则亡(read as, and-無)是 A Reference on Conservery in Standard the grid, each, in the grid, each, in the grid, each, in the grid, and, in the grid, each, in the grid, each from the court of La. - 四善收錯

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a superior trac helps the distressed but locs to tradd to the wealth of the rich.

3 Yuan Sze ben y made gevernor of he town by the Master he gave him in a hundred measure of goun but has decounted them,

4 The Master sand, I wonot derive their May you not give them

away in the might southends hour by towns and voluges !

CHAP IV The Moster, speaking of Coung king, and, 'If the calf of a bringled cow he red and a rised attoragh men may not wish to use it, wail the spirits of the requires und rivers put it #Stde !

CHAP V The Master on I Such was Hin that for three months there would be a thing or less candicer trans to perfect sirtue. The piners may attach to the son some slave or in some months, but nothing more.

that to have no present a to be presented it a to othersy truth and there also be built at a se-The answer coal Tam hand away to even fireson. were not the property wante for an officer of 為之字 we " William go the not seen to give the 2 the same refer-4 Americans where present the present the minimal statution is now it a secretar and a second had such their state for the other for expension of Distributed but the meaning is no serve there. the purpose though you. If makes the remoth or may you and he

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A THE SUPPLEMENT OF HE'S THE SEE STREET charge up. It is enignisable to say whether on ab a of translate here about Hat in the past of Danacae, person Till je not Mill fill, ', to oblean 200 注 La the 'the of perfect virtue 'th the notes of a day, or a month." H. A. our who is trees much made that a created may also be, for a cover a month lie in the mornifold to the a cover of months and that the mornifold to the secretary should be such and the contract the contract of the cover of the

CHAP VI Chi K ang neked about Change vit, whete or he was fit to be employed as an officer at gove amount. The Master said, 'You as a man of december, what difficulty would be used in being an officer of government? Along taked, 'In Take fit to be emproyed as an officer of government! and was answered, 'Take is a man of intelligence, what difficulty would be find a being an officer of government!' And to the same quantum about Chin the Master gave the same reply, saying, 'Chin is a man of various at hity.

gave the same reply, saying, "This is a man of various at hity Chap VII. The chut of the Chi same, sent to ask Min Taxochien to be govern it of Pt. Min Taxochien said. Decline the effection me politely. If any one countagent to me with a second invitation, I shall be obliged to go and line on the backs of the Wan."

A. The qualitation of Terrally, part of my and start from a seed on the first has been been and referred to an extensive the present of an extensive the present of the seed of the first of the seed of the seed

Po-mo being ill, the Master went to sak for him CHAP. VIII He took hold of his hand through the window, and said, 'It is killing him. It is the appointment of Heaven, aims! That such a man should have such a atchness! That such a man should have such a grekness ! "

CHAP IX. The Master said, 'Admirable indeed was the virtue of Hait With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow hate, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of H@1"

CHAP X. You Chin said. It is not that I do not delight in your dectrines, but my strength is manificant.' The Master said, \*Those whose strongth is insufficient give over in the middle of the

way, but now you limit yourself.

3. Laguer or Convenies over two morres, feshion, which he avolded by not entering the ernam or Fo-sett Points, sider or nucle towns. His, was the denomination of 12, 13, one the god time generally an intern particleof the dissiples of the mgs. In the old interprotestion, his stehnom is said to have been the 🕵 , 'nn evil diemas, by which name leprosy, anlied 🙀 , is (blended, though that chemeter to now employed for "itals," Suffering from cuch a disease. Pa-hio would not me people, much an H in R 2, as opposed to H and Conference look his head through the day pay, the delight which be had in the downletter. A different explanation is given by tripes of his me or contracted with the great Chit He is mys that sich persons were thought y land on the north age of the spart ment, but when the north age of the spart ment, but when the person stated three, in sector that he reight appear is there with the species for not a tangeng nore than he did face to the ment see chap it, they were moved (Sixe over in the middle of the way, a they be less exist. On this covarion, Possible friends on the length of the way, and or mented weekled to receive Exercises after this royal ming when they step.

now It is here first, and " "she!". I Two marris on or little streets accordence we she

retracts. The the was striply a place of the stem of a bamboo, and the Cal half of a goard ontingerwa. Prass II vits. The enlegy success

CHAP XI The Master mad to Taxe bank. Do you be a scholar after the style of the superior man, and not after that of the mosn man.

CHAP All Taze-yo being governor of Wo-chang, the Master sand to him, 'Have you got good men there?' He answered. There as Tan-Car Mich-ming, who never in walking takes a short cut, and never comes to my affice, excepting on put he business'

CHAP XIII. The Master soul, 'Mang Chile fan does not houst of Being in the rear on an occasion of flight, when they were about to enter the gute, he what ped up has horse, mying "It is not that I dare to be mat. My horse would not advance

The said of the born of adjections, qualifying many no chair and absorbance not a manuse to

We should hardly have judged each a counsel

Revenuely for Tase bolk. by Two measurems or Tan vist More some."
The chapter on we are often to have no commentate a the advantage to per your much will of the charing good men at us them. In this may after their dates, that is, it sy such for a profound menting to the sentary of conforma-Tou-t'de Mindemany, who was styled 7 # has his indust the end, east, estudie the has Beet been see and to ameron of Ascert ing to one he was every green watery, which dahe As. To send the was of an every se called the thousand he was so had so being heat feet. The se bridge up the roots in the network. Buriman first formed an units contribute persons of Parties at first f emped on units control to prove of the sear to if accept the paper of honorous

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13 The verted or Mary " Him ben 2 own manyon met manne flori in ours men has farken ge device by the the track? And how could be outly on companied her for design or? Throw quantum have notes translated the seminantehave now to I were to by my breaking a worst ton against the sage for his marks how. Many Chiffact, wanted the way on white of Lt. distant reduced to the the abreveal year of

The Master sani, 'Without the specious speech of the litamst To, and the beauty of the prince Chao of Sung, it is difficult to escape to the present age

CHAP XV. The Muster said, 'Who can go out but by the door!

How is it that men will not work according to these ways !"

CHAP, XVI The Muster said, Where the solid quarties are in excess of accomplishments, we have rust city, where the accomplishments are in excess of the solid quadities, we have the manners of a clerk. When the account intiments and solid qualities are equally blended, we then have the men of variue."

CHAP. XVII The Master and, 'Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the

effect of more good fortune.

14 The partitionary or the san entrapped difference of the course of the party of the course of the "to pary prayers, here, in the congrete the officer larged or follow prayers of the special to the property of on most to the amounting may be blo. This is a resulan officer of the State of West stated F. H. Princet A. had been go by I worst with he halfogater floodars on the gray and effect wards, while the was control to the int. Long of West, he wered no on all officer they arrang on his minimizers. However, white studies has - the and the A to made to anlong to both ele wa The diff communications committee diffthrough he may have the beauty of Ohio, So.

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living without it, if we take # - fff , or \* 55

Cure XVIII The Master and They who know the truth are not equal to three who live it, and they who love it are not equal to those who delight it it."

The Muster said, 'To those wi con talenta are above CHAP XIX medicerity, the highest subjects may be autoinced. To those was are below medicerity the highest subjects may ust be announced.

CHAP, AX Fan Chith asked what constituted washing Tho-Master said, 'To give the a so tearmestly to the dates due to men, and, while respecting aparitum being a to keep about from them may be called wastern. He asked about perfect virtue. The Master and, The man of virtue makes the diff. and vite be averseens him first boarness, and access only a subsequent counteration. this may be called perfect virtue."

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CHAP XXI The Muster said, 'The wase find pleasure in water The wise are active, the virtuous the virtuous find piesoure in hills are tranquil. The wise are juyful the virtuous are long lived."

CEAP, XXII The Master and, 'Ch'l, by one change, would come to the State of La. La, by one change, would come to a State

where true principles predominated,"

CHAP XXIII The Master said 'A cornered vessel without corners -A strange cornered vessel [ A strange cornered vessel ]

CHAP XXIV. Ton Wo asked, saying, 'A for evelont man, trough it be told him, "There is a man in the well, will go in after law, I suppose Conficius said, 'Wily should be do so! A superior

The two first are read to, athlete.

The two first are read to the two to the first are read and rection, I be the first are read and another to the first are read and the state of a stream or training and first the entirely good and another the ways of the first are the first are without two trainings be reported to mind out you and any the first are without two the first are without read to the state of the first are without the state of the first are the

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man may be made to go to the well, but he cannot be made to go down into it. He may be maposed upon, but he cannot be befored,"

CHAP, XXV The Master said, The superior man, extensively studying all learning, and keeping himself under the restment of the rules of propriety, may thus likewise not exerstep what is right."

CHAP, AXVI The Master having visited Nan-tage, Tego-In was displeased on which the Master awore, saying. Wherein I have done improperly, it as Heaven reject mel mas Heaven reject mel

CHAP, XXVII The Moster said, Perfect is the virtue which is

reference. We are not to suppose with modern boundary. At the W give, but the whisters that he wished to at without indexed force loss to make their chief con received with their chief con received to the contract of the c whole full matter element merchant y to the most
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manned, - the student of what to right and by his special is the ferritor. Whether & true. The Z in \$2 we naturally called to be undered and in the same of in swear 10 交, hist energaring IX 2. 一數我以一餐 ar bic make a declaration. 一樣 is The we may essent to the observation that much detarted. Reidently the thing to an other 我指记录 'an enters to the narrow of land to be an in the narrow boundary of a field," also, "he averstop a 19 Conference with five the Cheer Faing

be such last Franchism. If Indicate his no are taken users as the as to find them dealed in the sense of the sense the sense of the sen

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according to the Constant Mean! Bare for a long time has been its

practice among the people

CHAP. XXVIII. : Tare king said, 'Sur pose the case of a man extensively conferring benefits on the people, and able to assist all, what would you may of hom! Might be be called perfectly virtuous? The Master said, 'Why speak only of virtue in connexion with him? Must be not have the qualities of a sage ! Even Yao and Shan were stall not stone about this.

Now the man of perfect virtue, wishing to be established himself, seeks also to establish others, withing to be enlarged himself,

he secks also to emarge others

3 'To be able to adge of others by what is nigh in ourselves, this may be called the art of virtue.

The Tes The Person of the Anglesia and altress of the Anglesia sails been at the testing of the Charles of the Anglesia between the Charles of the Course of 者之心體. The mind of the perfectly confer to another. Did all the most to be present of the allocation of the another to the service of a substant of the service of the service

## BOOK VIL SHU R.

The Master and 'A transmitter and not a maker believing in and loving the ancients, I venture to compare invests with our old Pling.

CHAP II To Moster said, The alent trasuring up of know ledge, learning without mituly, and mairnering others without

being wearied which one of these things belongs to me to the Char 111. The Master and, The leaving virtue without proper cultivation, the not thoroughly docussing what is fearned, not being able to move towards righterminess of which a k lowle ige or gaused and not being able to change what is not good -these are the things which occasion me solicitade

Bearing to the Book - De this I to have "A france to and to the Book must informate a of a paramet sparagree choos Courts, do 6 ab frum bie ma tipe, and from the dear per wood less. The two preciously Blocks treat of the duringston and other worthise, and come in contrast with Ligan, we have the rage instinct sub to ad-

1. Советские виког с ве приме на македиеми en maten. 波·傳播所已 temply to hand down the sold Commendation my the Marting a language bett in fr m his outrooms humarkly But we make hold took 1 experbut how are in of his postdion an work. When before the flourists them what a there to The said widness out of orders startly out old them to quite arbeits and the property of the p the and a rimal car oil and a negry our old make 2 to be Lindson, the founder of a salar plantin, but the immunication of it as the Thought, and others age is make the in stand refers their receives to describe the first tend one to the other than the life tend one the other than the life tend on the other tend on the life tend on the other tend on the life tend on the other tend on the ot tons. A Pang Haise appears to the Li the most they about a to the position of the Li the state of the Li the state of the Li the state of the Li they are the Li they are the Li they are the little of the Li they are the state of the little of the litt

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When the Muster was unoccupied with business, his

manner was casy, and he looked pleased.

CHAP V. The Master said, 'Extreme is my decay. For a lung time, I have not droamed, as I was wont to do, that I saw the duke of Chau.

t. The Master said, Let the will be set on the path CHAP. VI.

of duty.

Let overy attainment in what is good be firmly grasped.

3, 'Let perfect virtue be accorded with

4. 'Lot relaxation and enjoyment be found in the polite arta.'

Person why we should not admit that Could had a to Shou had gone was agreed out these todays, who was in his ones notical facts. It's in in the senie emplained in the distingury by the terms meil Procedung: 'examining.'

4 THE BARRES OF COMPTS OF WHEE TRUCKS of the other two, sa literally dwelling at one." Otherwo iff, to the que

tous A in the est 177, so in III mitt MOTOR APPRICAD STATE UND DESCRIPTION to naw to an intende a proper name, but the sharecters mean the duke of Chian Chian was the name of the sent of the family from which the dynasty so mino spring, and on the enlarge-ment of this territory, hing Wan divided the ariginal met between his son [4] (Tan) and the

menuter (Birth). The was Chiu-berg, in endous and politics, what his older brosher, the flast sovereign, W0, was in arms. Confuncts had langed to bring the principles and tradition often drainst of the foliage rage. The original good not suppose that Configure had them all territory of their was what is now the district of its view hore.

expressions of humility but there can be not Chitchian (|||||||||||), department of Pang-

e Russe con the state flavourse or colabonly out farth as possibilities abound become arrun. a fin might be translated virtue, but - parfect virtue following, we require another bree. + 16. 'to eamble for another mont, here - to mak recruition." 35, see

with The first clause, we rise to the subject mote on \$\overline{\pi}\$, in 1 vi. A full assumeration of the other two, is literally. The Master appearance into accommonless missic, nimber hinkes "win bein," win ourementes, mittele, mitteary sharisteering the study of sharacters or language, sted figures or arall metter. The neremore or were categod in five classes. Inchy or 6 How the spectroproter or Courterro's see three unitary or those of mounting, is an enquired the study of the must of Hermand, of Yan, of Shun, of Yan, of Tong, and of Wo. Archery had a firefold classification. Charactering had the same. The study of the characters required the examination of the to determ ne whether there prodominated in their formation resemblance to the object, combined a of these indication of proposition a places of principle, a principle of contractely, or metaphorical accommedation. Flaures was manageri accombing to nine rates, in the diperi had larged to bring the principles and invites were the measurement of land, uparity, &c.
toms of Third ing into practice, and in his There are subjects were the business of the
arriver years, while here assumated him, had highest and must observe accounts in, but we
often drawn of the later to the comments.

CHAP VII The Master said, ' From the man bringing his bundle of dried flesh for my teaching upwards. I have never refused mauroc-

tion to any one."

CHAP, VIII. The Master and, 'I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.

CHAP IX. t. When the Master was eating by the side of a

mourner, he never ale to the full

2. He did not sing on the same day in which he had been weaping. CHAP, X. 1. The Master and to Yen Yuan, 'When called to office, to undertake its duties, when not so called, to lie retired, -- it is only I and you who have attained to this."

one party wailed on another he should easy to when they first wanted on the flatement of the appearance of one with mouth white much offerings, the appearance of one with mouth white much offerings, about the lowest was a hapele being the mounts on that also he or argueled the of strips of the . 'deted flosh. The wages of a Searcher are non-called 🎁 🏚 . 'the minney of the dried fisch." However small the affering brought to the map, let little only are the add Instructions | | may be translated 'up wards, i.e. to such a man and others with The strepping is understood to be an escaption of larger gifts, though in the grd time, or the othering his word, speem to a mangemen which character may be understood in the major of 10 Tax area outside of 10 Tax area outside on 175 time from a Tax formation of the characteristic outside of the constraint of the

he did not teach where his teaching one labely active suchs impacts to them a cert of nonloc

7 This smarrisum or Correctly to thesaw in his point of no small. It the comm. and diet. teerplainet口放言而未能之 to terri," to exstarming to be ## planet個以利證之證 for cruital testimony" 有所任, -L wil him tothing more. 1. Consensus starskay were parasant

a Consequence anguitant a start names and the 用之含之之 a explained ancient in the interest of the interest of the interest of the start beautiful by 我 but on have been that Z following by did not been format beautiful by the but on have been that Z following by did not been format beautiful by the but on have been that Z following

2 Taxe-10 said, 'If you had the conduct of the armies of a great

State, whom would you have to act with you!'

3. The Master said, 'I would not have him to act with me, who will unarmed attack a tiger, or from a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of soberinds, who is fond of adjusting his plant and then carries them into execution.

CHAP XI. The Master said, 'If the search for riches is sure to be successful, though I should become a groom with whip in band to get them, I will do so. As the search may not be successful, I will

follow after that which I love."

Cuar XII. The though in reference to which the Muster exercised the greatest caution were-facing, war, and mekness

lested." in A Ohio, according to the [8] 187 eventsled of raiseo mea. The royal forces constated of an asole breiten and these of a great titate of three. s 暴虎漏洞 oor flich ahing, II, w. s. at 6. den auf Indiana

providing has interrupt - Two His A weight appoint were prefered of the grades constructed on 2001, and

II The is very ret and they were the erry or alcane. If come to a stadent to understand the first clause. "If it be in see to march for eacher and the spirit . I will do if ... the translation is according to the modern reinmentaries and the nanchasion agrees better with th. In exploiting the the 2 is amoreter to the great ametic at meaning means to us to the attendance who covered the street with equality see it. 111), and the affect of those pre-

openification H 2 - mart . & 2 - , tool - their white whom the fixture ment exceed but we used not suck any particular allocate of the hind. Olesers fit - B , if and then 21 a more. Since we may bring out the menance from [fil] taken in its senal alguidances of and ' In this construction the previous "

- 'girun tinben, not fiff ill R - 'and eneb as can surely be found '-An objection to the planning behaved on his hypercey put in for a purest of wealth may be made on the greatest of the Marier a approbation. But he of right-manness, or on that of its amounts attracted belongisted houself this reducts.

[It is the latter to exhibit Confusion here reduced.] It is the latter op which Confucian here resta-

12. WHAT PRIDGE CONTRIBUTED WAS PARTIED LABOR. Fred charges 4-78 PERSONAL ADDRESS TO "he flut," ut, sailing donoting the whole religious adjustment anymored information Corney of court flor and extending for the ten days presions

CDAP XIII. When the Master was in Ch't, he heard the Shao, and for three months did not know the taste of flesh . I did not think, he said," that music could have been made in ascalient as this.

CHAP XIV. I Yen Ya said, Is our Master for the rules of West'

Tem-kong said. Oh! I will task tem.

2 He went in accordingly, and said, 'What sort of men were Po-I and Shu-ch'Il' They were ancient worthers, and the Master. 'Did they have any repairings because of their course?' The Muster again replied, 'They sought to set virtuently, and they hd so , what was there for them to reponents at 1 the thin Tree Lung went out and said, 'Our Muster is not for lam,'

in each antale of night ware served, base repeated. The property of the perfect the medical server the property of the perfect that the server polerupes to ascrificus, to war, and to aphases ble sea, on the death of Ling beautic duke (

distant in also explained there ell and not think and chargin within a make one the character than this muste had reached this country of Ch . , of their conduct.

The control of the second of t

13 Tun server of server to Conference This the pand out-squart's opposed his father's observed the Pather's observed the Pather than the best of the Pather than the Pather th pened other the type the reaction and the reaching the matter to be created the black flower to be fight from the followed the disk of the fight from the fight from the control of the reaction of the reaction of the followed the disk of the fight from the control of the reaction of the followed the characters — A we have a find to provide a find the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of the followed to the reaction of the reaction of th

CHAP. RV. The Master and, With course rice to cut, with water to drink and my bended arm for a pioner. I have stall joy in the midst of those things. It close and honours acquired by unrightconsumes are to me as a float my cloud."

CHAP XVI The Master said, 'If some years were added to my life, I would give fifty to the study of the YI, and then I might

come to be without great faults."

CHAP XVII. The Master's frequent themes of discourse were the Odes, the History, and the maintenance of the Rules of Pro priety. On all these he frequently discounsed.

18. This got up Competes restricted of Amended thus, the maining would be - If I perwant convincement. The first loss, affine with more years to finish the st dy of the Bient; slas, or here, a rock, the set. Critical home. The pullation — to make the or pullation. mil attaction to A., making the wallevent w My joy to everywhere. It is smoot other our summission. It is also been. A. K. Z. Z. By narightmenton I might got riches and hattagers, but made makes and his community to the me floating of tall. It is rain to group at them, pt towerts a and aventmenter

16. The value where the properties of them the growe as very Y2 Chi Hat repposes that this was speaking when Coulder by was about mounty as be was to be a style of the pair week his record h a wandershop, and wet of a last to be adjust ment and computate not the Y and other here. If the remark to referred to that time an extermay well be found in In - for he would buttly be aprolling at wenty of history lifty years added to be for the court of the re-port of last Play obesit is format to the countries Live You, which read & for 18 and & for La

fresh of the thirty stefers on the the appropriate to the tax on the tax of the thirty stefers on to the tax on the tax of t power than to have been up he when to if on who het process and apple he. This is when there I is It he fifty and have finished the Ye. to my I make to a things great fair to One of my ferriph to his to the a own a doubtooms more out mend what his followers do for him. to see a perfect man

If Constitutes and country south The Riviery to the hoter oil desired which were compliced tate the Sharehing that her come down to we to a multisted und frute. also, and much more in the west not be understood of the new extering Shib entire and Lethi. The flat apploins the card tomat by the footer The old starcperture bling explains stantley. allo H. wredly - confuence would speak of the (by a dec with principles to the correct The that he had been not a got to an arrange of the characters. This does not South to good.

CHAP XVIII a The dake of Sheh asked Taze-10 about Con-

fueros, and Tsze-lü did not answer lutu

2 The Muster said 'Why did you not say to him, - He is simply a man, who in his cager pursuit (of knowledge) forgets his food, who in the tay of its attornment forgets has sorrows, and who does not perceive that old age is coming on !

CHAP XIX. The Master said, 'I am not one who was born in the possession of knowledge, I am one who is fond of antiquity, and

earnest in seeking it there

The subjects on which the Master did not talk. were extraordinary tlings, feats of strength, disorder, and spiritual beings,

18. Constituting a interception or our own case than the effect that the knowledge been with a man ALTER, AS REING & SPLY A CONTROLS, SARROW COURSE WHILE SPRENDING MARKS, CARRIED E. M. Course of the Course of Special Co Chie ( ) the presented of predicts of which the word of the solution with the present of predicts of which the present at the first of the dappression of the first of the the providing door plant a meaning and sixt jump disorder personia, requests, and each by one sensely on each Wong Yoursell in his organic Chi Hall makes the core - I the expensions or opinional Read on a particle, never notice, over modul, if the core of the expensions or opinional standard age or final.

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The Master said, When I walk along with two others, they may serve me as my teachers. I wil select their good qualities and follow them their bad qualities and avoid them

CHAP XXII. The Muster and, 'Heaven produced the virtue that

is in me. Hwan T'di -what can ne do to me!"

CHAP XXIII. The Muster said. Do you think, my disciples, that I have any concealments ! I conceal nothing from you, nothing which I do that is not shown to you, my disciples ,-that is my way

CHAP XXIV There were four things which the Master taught,-

letters, ethics, deviation of soul, and trutafulness.

21. How a Ran was runn speedboroom ton manne 三人行, three was walking, the of them. The commentators all take In the ones of the distinguish, the Setermine I want determine the one who to greek, and falses him, he I profee to auderviand on in the translation. By a change them to correct them in myself armot them.

12. Country Talk is parety, theorem the AMERICAN PRINCIPLE INTERNATION A LONG. ing in the autories scotters, Confusion was seeing through Song in his way from Was to I have and was proof - of recommended with his doctoins under a large tree, when they Ready Cd & high affirst of lang. These Imited down the ere and me too to kill the there were a first the carried that for the state of the which the carried that form by them were a first the carried that form of the first that had get past from T where the days and the carried that the approxymal, but the mystig constant. a remarkable con

\$4 Соверство издолжав на объекциями but it is implied that the speaker to himself the expensed by the Hatby Are to show, as if the meaning were, There is not one of my desings in which I am not showing my destrines to you. But the common signification of the may be retained as in He Yest,which to not given to, shared with, you. To what the concessioned has reference we callnot talk. Observe the force of A followed by - It at the end ;- "To have none of my secount not abarred with you - ther to I Chi a."

24 Tipe strategies for Conventions reactions book from though and bright." There were four things which said four ways Dere - Fill mardians. 行-人倫日用, twist in ·金之不盡 not a ringle throught net

Curr XXV. 1 The Master and A suge it is not come to see, could bee a man of real truent and virtue, that would sat eff me."

2. The Master said, ' A good man it is not mine to see, could I

see a man possessed of constancy, that would satisfy me

3. Having not and yet affecting to have empty and yet affecting to be full, etraitened and yet affecting to be at ease -it is difficult with such characteristics to have constancy

CRAP XXVI. The Master angled, -but did not use a net. He

chot, -but not at birds perching.

CHAP AXVII The Master said, There may be those who act without knowing why I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory, -thm is the second style of knowledge."

et hannaled. not a single thing without the eathy. Those properly the large repe attached in a beauty who suplanations in the life of the first of which it may be drawn so as to appear a strate. employe to appropriate has reguet) the tw spiller enigents as distinguished from the escand

15 Tax painter of each new ch. and then Publimmountain on Courtettale tink dit on to the text. That being on we have any tage of the the text time to the text of the man of countainty or the angle hearted, westbeariedness has built up his stress. the 3d%

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27 Adapter souther statement Par Smert. n He You, cays that the eas spoten with reference to hardess orderplace of proords, and intellectually able but doe, and the ways, the thought of anyly of \$100 makes \$200 miles in the paraphrasis in the latter part descriptive of Conference in the latter part descriptive in he translation had better be so indefinite as

CHAP XXVIII I It was difficult to talk (preditably and reputally) with the people of Hit-t stang and a lad of that place having had an interview with the Moster, the deciples doubted

2. The Master said, 'I adoit people's opproach to me without computing inself or to what they may do when they have retired. Why must one be so severe? It is man parify I miself to wait upon me, I receive him so purified, without guarante angles past conduct."

CHAP XXIX The Muster said, 'Is virtue a thing remote ! 1

wish to be virtuous, and in 1 virtue is at hand."

CHAP XXX : The manuster of crime of Chan asked whether the duke Chito knew prope cav, and Confuents said, 'He knew propenty,'

z. Confucius having retired, the minuter bowed to We and Chil

APPROXIMENT OF USE THAT THE MAPPE OF THE US OFFICE AND tigate 1 In 且 雅, the 雅 appears to be CZZ immelialsty after FE

Id The anagement of Conserves to wear full as in V etc. 5 - 44 to allow to con-

22 Served to not but to beat. The very local termination town - The people of implies the negative answer is to giveof Haham. He sate to now sought to these are the constrained and security of the sate of the constrained and security of the sate, and read the constrained and the co He present department of the short of House given to also supposed some characters foot in the con- (1) the and Ch & . He is triated the whole ended benow Pile in Mr. This is barrily assumery. If Mr which terms Morrouni and Mulburd

to come forward, and said, 'I have heard that the superior man is not a partizon. May the appenor man be a partizan also t. The prince married a daughter of the house of Wo of the same surname with himself, and called her -" Tree) for Taxe of Wa" If the prince knew propriety, who does not know to !

3. Wu ma the reported these remarks, and the Master said, 'I am fortunate! If I have any errors, people are sure to ke a them."

CHAP, XXXI. When the Master was in company with a person who was singing, if he sang well he would make him report the song, while he accompanied it with his own vice

CHAP XXXII The Muster said 'In setters I am perhaps equal to other men, but the character of the superior man eners ng cut in his conduct what he professes, is what I have not yet attained to.

tume up to the functions, which were but a the rectains of his questioner even tailly then as well as executing on all matters read his to the chopier we the file of the chiefe within the file of the chiefe we the file of the chiefe within the file of the chiefe we the file of the chiefe within the file of the chiefe within the file of the chiefe which which is the file of the chiefe we the file of the chiefe within Chia was the himorary spieces of Chias ( 111). dubs of 16, a. a. you He had a report to for the has wholge as howeverse and examined and Goules to anothern the trades to a then accordingly the more made, that he was natural states and read matter states of the office of Anather States and read matter states and the states and the states and the states are states as a state of the states and the states are states as a state of the states are states are states as a state of the states are states are states as a state of the states are states as a state of the states are states are states as a state of the states are states are states as a state of the states are states hound hard are to the any far use that he suffy 30 Ton taken the met offen to a feet on the state of a suffy and a suffy a suf On interiournage of part on of the entire our thin passage, it is explained by the entire the battle. The cut by between I have been W a week. word a function that I staffing all and one principles and the acted the one of the vegical and be understoomed temperatly had the major estimates of its reason of the re willed his wefe by the surname fam (子) are termed for the severation 第行君子。 the had industried to the dural hours of built angestion school store too

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"L A AMERICANOUS OF CHARLETTES OF SHIPE aulty. He Ton taken the most edien to a fift.

CHAP XXXIII The Master said 'The sage and the man of perfeet virtue .- how dure I rank myself with them? It may sumply be said of me, that I strive to become such without anticty and teach others without weariness. Kung-hal Hwa said. This is just what we, the disciples, cannot instate yearn?

CHAP XXXIV The Muster being very nick, Taze-In naked leave to pray for bun. He must 'May such a thing be done t' Taxe-lû replied, 'It may. In the Labores of a sand," Prayer has been made for thee to the sports of the upper star lower worlds." The Master mad, 'My praying has been for a long toma.'

are sold to be spreadenties, sit which may they take Dire - war but Z. W me uhap went made to Z in increase to making more Xung he He's one V etc. transfer many vary sick [15].

It is interruptive in the first it frequently in the interruptive in the first it frequently in the interruptive in the first it frequently in the first in the interruptive in the first in the fi

20 Water Coursesies no attent to 24 rong Tong Wyln Wilson's Chinese Liberature," whence can want on course the and bill have been refer in to some well have a collecour to hingh a but May are early as Geneduck compositions. In 18 18 . 12 may may you to directly with the the to half be taken as the proposer. F To-bestell and earth | | | losing the appropriate designation of the sureboof the former, and get of the latter. - Un all of says, " Prayer or his expression of re-Connection executed to an exacting you feet acts and prior to factors front, a suppli-

CHAP XXXV The Master sold, Latranagouse sends to mattle ordination at I park to a to meaniness. It is setter to be mean than to be insubordinate.

CHAP XXXVI The Moster and 'The superior man is satisfied

and composed the mean man as a wave full of distress?

CHAP AXXVII The Master was an d and yet dig ufied, mages tie, and yet not herce, respectful, and yet casy

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# BOOK VIII. TAI-PO.

CHAPTER I. The Master said, The po may be said to have reached the highest point of virtue as action. Thrace he gerlined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct.

The problem of the Book — If the country of the book of the chief of t

r. The Master said, Respect a liness, without the rules of propriety, becomes laborious bustle, cavetaniess, without the rules of propriety, becomes than lity, holdness, without the rules of propriety, becomes insubordination, straightforwardness, without the rules of propriety becomes ruleness

2 When those who are in high stations perform well all their duties to their relations, the per tile are aroused to virtue. When old friends are not neglected by them, the people are preserved from

Excess theat."

CHAP III The philosopher Toking being ill, he called to him the discipler of his school, and said, "I heaver my feet, uncover my hamle. It is said in the Book of Poetry, ' We should be apprehennive and contains, as if on the brink of a deep guif as if treading on thin ion, and so have I been Now and becafter I know my encape from all injury to my person, O ye, my attle challren.

Gwan.

has facinity propose, reliced in the few mound pass or known in most in most married. pretion any equals harmed satisfies of the no. th. and left their journeyst because in procession The motores of his conduct of the class The per kept to home U so that the people ! 不得而無之. could not dud how to ent the refuser of the angree was express there being I florent are mine of the times and may to which to did not the Party to be head by that me the me from the or to the matter. find oil a need to get the bogdots to be your so the year so the few me from the posts state for boat. It had not not not be the total to the tensor group to the tensor t of the Chinady as a message ridly a ribery hop-The per that posts aspected to the of these of Wu ( 14.), the emmay to which in had withdrawn and whose rade infinktionia gathers I cound him. His second brother severated from in the recommenced them, and happeth and make homeof Wu but the muo strange as the regal home of Chate, that comedy of the ( 🍪 ) ,- and

VII was 也已矣 give emphase to the

Walter of the author of Opp the accommunities of rates of paper to spoken of had so floods ore restricted a measure for a test but the entimate as of man e in ra and a compent nature for the Han al what is proper. #47, "th strongle," is here explained by the list by 漁 切 По Уга after MA Tung early part of an itemptory makes the fig. 1 tentration, it. There does not compri any in a combi-tweet the former paragraph and they are a here a "fitte subjection to enquire to be a new chapter and mangned to the philo-espher I wong. A F differs here from 100 previous usage, likeling rederence more to the 🔐 or station of the codernique is endicated, then la their 檀 sz elrisa. 放養- 移位数 A . fuld tetratelors and old internacion offen a serb, 'to steat, here an adjective,

3 Par turiocomen Talay e milat right miles in his case of the erason. We get the business If you detarts in support five format in the last. The expression of the last waste or the first waste or the first waste or the first waste of the last the expression of the expression of the last the expression of the expressi

CHAP IV t The phil sopher Tsang being ill, Mang Chang went to ask how he was.

2. Texing said to him, 'When a bird is about to dir its notes are

mournful when a man is about to die, his words are good

There are three princip es of conduct which the man of high rank should consider specially important -- that in his deportment and manner he keep from viocence and becdlessness that in regulating his confidenance he keep near to ancerity and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the mersheal vessels, there are the proper officers for them.

to if furtents how Taking tons 1 is had made that his life, ong study. He made the due, piec unserver his heards and frot to show them in what preservation them mentions were

🕶 the Shib-shing, LL + L of & In [fi] 📲 Wang Timebile, how even, taken the first in m - The and address heating in the truth and right where instantion of 乃。而 Stell the wage, in rumsechable

To a time or many mark. I did win the looks constant purhod regulationized ancess. If I weary opithes of 10 18 th a great officer of strated paint then, is also lie buy a compelation, Lt, and ma of Mang. wit. | 1. vs. From the com-

之 Martin 是 · 目 · 智 minutalise that Today our monoted the meters a \$ E and E are tel - ruste generating that makes for low-right arker 🏰 und with the same mean og " to retail to be sectiony to that here opposed agging 64. bamber disk with a stand, made to bald fruits and much at martities . [2] was the H. and of This exchangement Todas's upon our mate, the same star entry made I would and used to visiton of this chapter we may impress that not us not), and within he will led safter from the demonstration named matters below him rank, more a beeng visitent and markety, the fix

The philosopher Teang soid, 'Gifted with ability, and yot putting questions to those who were not so , possessed of much, and yet putting questions to those possessed of little, having, as though he had not, full, and yet counting himself as empty; offended against, and yet entering into no siterestion formerly I had a found who pairs rod this style of courteet."

CHAP VI T. a paul sopper Trang said, Suppose that there is an individual who can be entrasted with the charge of a young orphan prime and can be commissioned with authority over a State of a hundred b, and whom no amergency however great can drive from les principles - is on h a man a superior man! He is a supenor man indeed '

CHAP VII t The philosopher Teang said, 'The officer may not be without breadth of mind and vigorous endurance. His burden is beavy and his course is long

bellage 從事於斯 aterally followed was ton abite light

A countraries up values and values (Moneton, V. Pr. st. ab. 41 d. things he time one! 一大尺之巡 for explain of the collected. By a comparison of the following in the contrast of contrast of contrast of contrast of contrast.

6 This abundance companies and random lend to of affect pours or food that for From Smitten as a ratesian a true parameters about more rathe arrow or two we should add at Taken. This drived to employed to have been deduct are pure, boothe ST AF M. SH. You Your. 12 impressed to the means of where it is a'm sold that the attribut could trood, "three a. The S. w. mary after the old was all ever that the motorn, and only - 24 within deplaces a with information to the pass off, beclies a sub-to-orange sub-to-of-to-orange sub-to-orange subprobabily at I' or high. King Wan, It is well, meaning to a questions, and to appeared by all,

it is antablished than tof our ophics," in equippe, which induces a name, it, it is a partial parti, a

2 Perfect virtue is the hurden which he considers it is his to snatam ,- is it not heavy ! Only with death does his course stop is it not long?"

I The Muster said, 'It is by the Odes that the CHAP VIII

mind is aroused.

2 'It is by the Rules of Prepriety that the character is established.

"It is from Mone that the finish is received

CHAP IX The Master said, 'The people may be made to follow

a path of action, but they may o t be mule to und estual it

CHAP X The Master said 'The u sa wan is finel of dark g and is described with poverty, wir proceed to insuland atom. So will the man who is not virtue us, when you exery your dot se of him to an extreme.

playment in China, house it is also a process. Charles the fire 之 a 到之所富外 designation for an officer of substitute a week schargefur personal to the second

the the four, 走放道 &c. on the four Britist be interpreted differently. The the first we the At the At As Are As Aren. who were was such to him the angle as then mental there is no making on the second of the second process, the second of the second of There the the in the forgothed elemely to the task from hory of a fine the art of the start of the fine and the fine of the fi group at and to be to be on the source 詩 不可真之民

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a new new new new art will be a fine of the E course of

CHAP XI. The Master said, 'Though a man have abilities as admirable as those of the duke of Chau, yet if he be proud and niggardly, those other things are really not worth being looked at."

CHAP, XII. The Master said, ' It is not easy to find a man who

has learned for three years without coming to be good."

CHAP, XIII. 1. The Master said, With smoore faith he united the love of learning; holding firm to death, he is perfecting the excellence of his course.

2 'buch as one will not enter a tettering State, nor dwell in a disorganized one. When right principles of government prevent in the kingdom, he will show himself; when they are prestrated, he will keep concealed.

3. When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed,

riches and honour are things to be ashamed of."

If The wearstanders or nather weather disinferented persons of learning. But we are views. The duke of Chin, "-one VII. 2 not at liberty to admit alternations of the test, if the everyline" the superfixity," po- nillow, as received, it be abstintely unintelliferring to the "lelants," and indicating that give shilling in not the A, or rost of character, not

This is the interpretation of E ung An kwe, who takes 📆 in the come of 🚉 Cho Hai

13. The qualifications of 45 oreman, when WHILE ADDRESS AND RESIDENCE OF ACCRECATION AND ADDRESS. 12. How quarter transment makes any soon. remote its tibe last. II. 🎉 its appendition to 🕽 the taken in the come of the common of the c

CHAP XIV. The Master said, 'He who is not in any particular office, has nothing to do with plant for the administration of its duties." CHAP, XV The Master eard, When the music-master Chih first entered on his office, the huish of the Kwan Ten was magnificent;-

how it filled the earn!"

CHAP, XVI. The Master said, 'Ardent and yet not upright; stupul and yet not attentive, simple and yet not sincers .-- such persons I do not understand.

CHAP XVII The Master mid. Learn as if you could not reach your object, and were always fearing also lest you should lose th'

CHAP XVIII. The Master said, 'How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!

16 Two Diame of the Concensions Chief. Hulther Mayroom nor Medburst gives what alpours to be the amounting of 🕍 in this chapter.

The Europhia dictionary has to the \$2 \$ 12. The court calcaders in first and \$70 The last part in the museed Shun received the empire from The, a it ough terriors to called hour." The progression on khose occasions completed of love parts, is the limit of which a number of places from the fifty by image of the Shales was song contrastently with the Free Pd. The bases from the arm given to a nort of culture, at the cord of such them, som as it nothing to them. He I'm sales using. The old subsequences experie differently when the returns makes Chile Erst cornected the subsequences of the Kwan Int. 54.

This is not assuming to make

14 Event was unrease when the over the mean to be be proved by the properties and puckage our party limitation however has decidion open that it permits the spread of right notions which of male of define of understant are providing american with outside redesiting qualities, as basisfies with straightforwardsom, he but in the par-Hen Confurent had in view then below quantum ways Simil! Be did not under them, and could do nothing for them. ?" Here was anticopyed the month

throne ogen to these not by internance. They were miled to it the migh their takets and vir the And yet the personner of it did not allow them at all Top -'n the met somewhiten the Ton taken

than XIX. I The Manter said, 'Great indeed was Yao as a movereogn'. How majestic was hel. It is only Heavon that is grand, and only 140 corresponded to it. How wast sens his vietne? The people could find no name for it.

2. How may star was he in the works which he accomplished! How glorious in the engigent regulations which he instituted?"

CHAP, XX t. Shun had nvo ministers, and the empire was well-governed.

2 King Wil sail. I have ten able ministers."

3. Configures said, 'Is not the saying that talents are difficult to find, true ! Only when the dynasti s of Tang and Yu met, were they more abundant than in this of ( his yet there was a woman among them. The able ministers were no more than nine mon

之 tentated the time 能與之間 tental equal to washing of 有成功。其所

the same of the same of the same of the few first of the few first on the same of the few first of the few f the continue of a state of the case the military of Case of Side. Franchistist Hope of Side of entendent of Agricultura Periods Blusser A F II 'The philosopher Kung said.'

that the many the sea there is surprised by y a most at the figure rating to a shire ficiently about 10 2 and samply and mixintees. In the whomany, the first escenting and the opposition of the confining confining for the left of the above, the most distinguished of the ten of the first hand the set is the first time. 有之成功 the greet indices ments of his and tasts paragraph, was a wanted, her whether and west of a date of king Wile, or his or to

4. 'King Wils possessed two of the three parts of the empire, and with those be served the dynasty of ) in. The virtue of the house of Chiu may be said to have reached the laghest point indeed

CHAP, XXI. The Moster and, 'I can find an flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost fil al piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificia, esp sud apron. He lived in a low mean house, but expended all his strength on the ditches and water channels. I can find nothing like a daw in Ytt.

This is decreased for on the greater that recrease a first or in him is which I may prove as a flow cally coffere, it would no fined be now of the covery the major of the greater was of the covery the major of the greater than the chapter to or an entire or being a first being the major that it is covery in defining from that of are proven a an extra best to be no may us and the took and the major than the test of the proven and of the proven and of the proven and th is a sect of property, or continue moving which Confedure quater and Absorbed and an appear made of souther and source down 異之際 The to miled Tang. having error the known and the 羅 one a west of maaccorded the throne from the marginale of the original and the top, and properties before that again, and to become a sect of any tip.

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father, in drawling, in oracle. The form to the heat to not us surrout 風吾無剛然 ware double the other

This is accounted for on the greened that the Richard II, I find no sewice on La. I did street the please to the latter. The EQ was enter on and to racey off the water of finale. acresque on as in flour train the Will which

## BOOM IX. ISZE MUNN.

The subjects of where the Master seldom spaces were profitableness, and also the appointments of Heaven, and perfect virtue.

CHAP II. 1. A man of the village of Thesiang said, 'Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any purticular thing

2. The Master heard the observation, and mad to his disciples, · What shall I practise? Shall practise charioteering, or shall I practise arther; ! I will practise characteering

Hantin or ten Book — 子 罕 第 九、 "The Master saidton, He a. The til str chaphere of the Book are morn than to the se of the seventh. They are mostly emapted with the does no, character, and ways of Confusion

1. Suprem person south or or Converges. to mouth taken here in a good seems, and as willed gain, but as it is defined number the Seal that to, how what to right in role a which to bridly profitable. Compare Marcain, I a of it, so he would not have the restriction on of the profitable introduced cate conduct at at. With his not speaking of there is a defibeachings to mee our sub, unless up the dy executence it been one particular art

perpose and determination, but the decree embed when the said in it object

2 ARCHERT OF CONTINUES AT 100 an impresent date above this, I commented to old and new may that the chapter shows the being proceed but his observation on the man's reems is was existently that well is for want of "the terresciousness of all that a regularity made a \$1, fortron a \$100. families a man." Who the volumes was in pol-Yet even in this name ( n/er as said on option thousand with III the boy of trium it is said In the 三字程 昔仲尼師項彙· of old Confus on was a wholar of Haunty To

sailty which I have not how to nove. The The man was able to see that Conferins was fourth Broken amely sides respond manest, and we see yestermine your road, but his idea of fame, should at tens a promitment topic in t'enfair man memment to the age, was that I must be soon and printery making of that party. — form or his lips, A. F was not more than our "Ma good on Januar. Note to it dorse, he autoredons. Kinng

2. The Master said. The lines cap is that prescribed by the rules of ceremony but now a sak one is worn. It is economical and I follow the common practice.

The rules of ceremony prescribe the bowing below the hall, but, now the practice is to bow only after ascending it. That is arragant. I continue to bow below the hall, though I oppose the common

proctice.

CHAP IV There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinucy and no eguism.

CHAP V r The Master was put in four in K wang

2 He said 'After the death of king Wan, was not the cause of truth lodged here in me?

I Some course sensemble transparent use it was not by any offers as it and it more the precribed to be were in the lines in data. It is considered to the precribed to be were in the lines things and under it is a supple and under of early lines in data. It is not the lines things dock to me. It had fallen into discuss are not required in the lines in the line and was especiated by a complete no of a 2. Basher than be singular Confusion gave in the practice while are used to be probe to be included and to age a stay practice while are used to probe the problem of the local training after he had every set and was security and a 5 he first applicate the common med belt loss. There are different protons as to what have K wong belonged to the total common between mituleters stoff their first total and to set to make he had beinged to proper, it was proper for them to bee seeme the fraud cals. The the process the houst no which they are needed and come atteit the hot tage. See apid that Kwang had sufficed from the this Hastment in the state of the first part of monthlismes. As he present by the place, more the remaining Confucius considered normality ever, a dissiple, if it was bet in and

BY HER POSTSCHAM OF A 141 OF STREET, CAND. pare VII man, but the adventa who which uptamptor raters to passed at the eagen of my The most calledy on that it was a border to my of Chang, and to our to down by he found by the descripent of X as-Sing in Some. Die that with this proper distance to be recovered and with Yang Hu his presented against believes pearer and instance and inserted the world had been contained and inserted the world had been and the proper digit. These around a world had been made the proper digit that the Contained His country is the man, or not protective been than the proper digit that the Contained His country weight the sense of the high the man and a picket process for the last the last than and a picket process for the last the last than and a picket process for the last the last than and a picket process for the last the last than and a picket process for the last the last than and a picket process for the last the last than and a picket process for the last the last than and a picket process for the last than and a picket process for the last the process for the last than and a picket process for the last than and a picket process for the last than and a picket process for the last proce

3. 'If Heaven had weshed to let this cause of trith perial, then I, a future mortal, should not have got such a relation to that cutse. While Henvon does not let the cause of truth perials, what can the people of K wang do to mo!"

Cure VI. t. A high officer saked Tane-kung caying, May we not say that your Master is a sage ! How various is his ability!

2. These king said, 'Certainly Beaven has ond wed him unlimitedly. He is about a migo. And, moreover, his ability is various,

3. The Mester heard of the conversation and said, Does the high officer know me! When I was young, my condition was low, and therefore I sequired thy abinty in many things, but they were mean matters. Must the superior mun have such variety of ability? He does not need variety of shristy."

4 Lan and, 'The Master and," Having no official employment,

I acquired many arta."

more conduction. By said the time stelled of his, I truste in the prescriptor, in attributed to Con-Particula modernty 在数 (a block techarting to himself or There easy by specialty in his time of which but he here dentified to not for the the monthly grown rages, to whom House has intrinced the link set on dimen-Luminitio 44 southerine between himself and 4 mg Win, he dem and sales and much send the 核死者. The who does afferwards, we fightly toward

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being on deathy fabulions. The disciples were the Bigs, the 大學 was the chief of the th Star - World indicate that Confuction as great alliance of State, but the test of the hithmas was as, but him is described as The Soung attent as therefore he hims wise confined with I remains by the water of truth. Here, to the fitzles of WA and Soung, and hence the enterty I to the truth real-posted in Rivertyne, affirm in the fact chiral bare belonged to annually the first real-posted in Rivertyne. of those, des the it of a bat The faces of 🎆 or on appears in also formalistics. 🗷 🎉 de is responded to by Tam-kning with 151, "our tabily," white yet by the use of \$15. he gives his narrow up the of hostinery lets him yo, I a down not restrict him at all. The officer had found the segment of Confunion is big turing globally by the set

CHAP VII. The Master said, 'Am I indeed possessed of knowledge ! I am not knowing. But if a mean parison, who appears quite empty-like ask acything of me, I set it forth from one end to the other, and extenuel it."

CHAP, VIII The Muster said 'The rane bird does not come;

the river sends forth no map —it is all ever with me-

CHAP IX When the Master saw a person in a mourning dress, or any one with the cap and upper and lower gazinents of bill dress, or a blied person on observing them approveding, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so lastily.

pla on the pressured of excess and by and he what right principles are going to friemple reportlates the sering consultate for a negotiar service to their observers of that when the objects by maximum of the ( 🎉 ) and a first time to de (子間), or Translation (子規) 74 44 hippered that when these eatire as the water tioning ingential table lover powers from a curaim community and that all ball seem in the hable of most mong the camaca given, as About fittigly is was appointed to the chapter Z delicates that it was a frequent see no

7 Cours size processes was considered atthereares to man, and to south the south the first two to be to be to be the first beautiful. The first perhaps but well will both to be t probably an exclamate might relations of erdinary apartolog 明县南端 billite (III - 25 5) te agelete ) tie bur

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to the world. The function without \$ the days of Shine, these granbolish in his held, and more leastly star, by a month the in he time of birg of he. The four and the map eases on a report took at \$1.00 the follow of \$1.00 he is no should a monthly of the she had of s it is no and the help of a house, saw from the mate. He my mothed he the back he as to give treat fires of the series she bles I has despressed Capterior actions these fabrics 台已矣夫 w V stri on -may V. 2275, said Hovery

& Friederichten ubmbattet webm ertenerft. um randow, to "the sever offer of a garment," detailer for the entropies infrate the mounting of the mount buy so of histority, instead of being regged, the terms for which The plants, between, more to be for in moretrap generally 40, in oth

CHAP X t Yett Yttpp, in admiral in of the Marlet's doctrinar, sighed and said. I locked up to them, and they recoved to become more logical trand to penetrate them, and they seemed to become more firm. I looked at them before me, and suddenly they seemed to be behind

2. 'The Master by orderly method, skilfully leads mon on enlarged my mad with learning, and taught me the restrictits of

Droprimey.

3. When I wish to give over the study of his distriner I cannot do so, and having exerted all my about, there seems semuthing to stand right up before me; but though I wish to follow and lay hold of it I really find no way to do so

CHAP XI : The Master being very ill, Taxo-hi wished the

disciples to not as ministers to him.

2. During a remassion of his illness, he said 'Long has the conduct of Ya been dree, tful! By pretending to have manusters when I have them not, whom should I impose upon! Should I impose upon Heaven ?

CONTESTED AND RES AND PRODUCED IN THESE · 酮然数 shahanaha nagbod Off and the other cream have are to be described to the past desire, at the chapter sweet to give an ecount of the progress of Blace with 超 - 源於, without to look farmens. Will In In .- comp rightly, "liefter: 🙊, in the neum of 🎆 and brought on Almonf that endicks : 2. 👑

18 Yer You a a atmination of the matter 末由-無所由以用其力 -t #od strooff unable to use my strongth. you, turbed -It was this which made him

11. Completely blacked of restaurant, CONTRACTOR WITH MAY CONTRACTOR was radicing, or married to come, Confusions find been a great effect, and one yed the me-The many of the second of the state of the second of the s

3. Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my damples ? And though I may not get a great larval, shall I die upon the road!

CHAP, XII Two king said. There is a beautiful gem here. Should I my it up in a case and keep it for should I seek for a good price and sell it? The Master and, 'Sell it! Sell it! But I would wait for one to offer the price,"

CHAP XIII I The Master was wishing to go and live among

the num wild tribes of the cast

2 Some one said, 'They are rade. How can you do such a thing?' The blaster said, 'If a superior man dwelt among them, what rodeness would there be ! "

CHAP, XIV The Master said, 'I returned from Wel to Lt and then the muon was reformed, and the preces to the Royal songs and Praise songs all found their proper places

as a portionalism, theiling is he translate of here by the point of a "position atoms by a piece of polls.

12. Her samuelments on translation was as translation."

12. How one named ton office weekle 46. BRASLETIN DE ANTE-ANDREST 🎆 IN LUI-AFTEguites here, he in VIL munit. There being no seminative to Di, the the 1 to the trace to China t The I - - 11 v The same want of the second the second same The disciple wanted to siv 5 from Confusion why he declined slice a many, and man mand his question to this way. It seems better in

shapter to to be understood, if is said, the Y is not as f Confluence really wanted to go regress that his developme did not find however, lation, we might conduct about it to put the most tribes or emisting ( All ) of them, was pullow, white, ted, ba. \* 如之简.......

Z reduce to his purpose to go assure the L TA CHARLEST & MINTERS AS CHARLESTER THE

Cityr. XV The Master and, 'Aurord, to serve the high ministers and nobles, at home, to serve one a father and stder brothers, in all duties to the dead not to dury not to every come self and not to be exercume of ware which one I these things do I attain to !

CHAP XVI The Master standing by a stream, said. It passes

car just tike the not cover g day to man!

CHAP AVII The Muster sunt, I have not seen one who laves

Virtue as he eves bunners

Char XVIII The Moster ead, The prosecution of learning may be compared to what may happen to case og a mound. If there want but one basket of ear's to complete the work and I stop, the

THE WHO HATTE STATE AND ADVENTUO THE SWOOTH BLAZE, the 🚣 MAY CERTAIN the petition, Be at int Postupe to a further outside the first bugh officers to the count would need the fifth after the the read pay and down and the the high affects is the present counts.

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of They expresse appears were really they do not Till as semigent Till are used. As any the system of country of months has and the of all the stand combiner petranting mappined, after the modern commentation or ment of super-us rank. If we assembly that he is the transmissing on after the slit by the

stopping is my own work. It may be compared to through down the earth on the level ground. Though but one busketful is thrown at a time, the advancing with it is my own geing neward.

Chap. XIX The Master said. Never flagging when I set forth

emything to him ;—ah! that is Hah

The Master said of Yen Yuan, 'Alast I may lux CHAP XX.

constant advance. I never saw him stop in his progress

CHAP. AXI The Master said, There are esses in which the blade springs, but the plant does not go on to flower! There are cases

where it flowers, but no fruit is subsequently produced

CRAS. XXII. The Master said, 'A vonth in to be regarded with respect. How do we know that his fature will not be equic to our present? If he reach the age of torty or fifty, and has not made himself heard of then indeed he will not be wirth being regarded with respect.

like 🏰 to 🎎 🔝 but a greek some seasons make no thresh differently be build out by saking it so. | = 1 Monigh. stop, so many take it is TI as a of the displace on that repeated helfort our spides of throughout the scenario as a though indistincts much well at maters succeed to to the anti-metal metal section of the section of the

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The first and which consider the work. The home names with another. The more principles meaning. With the bridge out a good strength meaning.

The Master said, 'Can pass refuse to assent to CHAP. XXIII the words of strict admoration? But it is reforming the conduct becomes of them which is valuable. Can men refuse to be pleased with words of gentle adviced. But it is unloking their som which is valuable. If a man be pleased with these words, but does not unfold their sup, and assents to those, but does not reform his conduct, I can really do noth ng with him

CHAP XXIV The Master said, Hold faithfutness and ameenly as first print pies. Have no friends not regual to youngelf. When

you have faults, do not fear to abandon them

CHAP XXV The Master and, The commander of the forces of a large State may be carried off, but the will of even a common man cannot be taken from him

et Ranach, showel to rain his up to his to #2 篇青 an anteredien to 之 pupils so entering the act alreads, and pare as the research. If our six among these seven man of all on tool will one day cashe havemarters, absenced any disclore, and ineplatrates, A strongle y a six test and ann alorm or the liber bodges of those of gir by it to right black your should treat their with sapport

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24 This is a republican of part of 1, well

25 The was unstranslant. TEI e political structs, with trees or 185 miles The 'mate We find to the die-\*# goners tenters. Her and said wife of the compose perfect the a pair of the and the applicaben of the term being thus daed, an sailvalue was in called U. A. an individual

CHAP XXVI. 1. The Master said, 'Dressed't smooth in whattered robe quilted with hemp, yet stoading by the side of non-dissent in fure, and not assumed. ah' at or his who is equal to his!

2 " He dislikes none, he covers nothing -what can be do but

what is good [""

† Text in kept continually represent these worder; the de when the Master said, These things are ty no means setticient to committate (per/act) expellence."

CHAP XXVII. The Monter and When the year becomes cold, Den we know how the pure and the express are the last to I we

those leaves

CHAP XXVIII. The Muster and, 'The reas are first from per-

CHAP XXIX The Muster and Tirre are a me with whom we may study to common, but we shall find them much a to go slong

26. Time 10 - neary operationally in present AUG NO TEXA IN WAS AND AND WORKING THE T. C. the equationally of this paragraph, compare Then will The M to think it The Fift soul but, is probably the budget. In temperature as nonteernal in the belief he the soft was at the say age areas a rising which in many true for It shoops mirely a first a some The state of the soft at the first of the Old Insumbated and according to the properties of the state of the soft at the old the soft at the old the soft at the old the soft at the to the budger. 与the 水草歐部 end all his life on frequently but a stanger of on possible or children to be seen tinually. Take it was a want of princes in it to prenorphat, he the same wight of a small Many flux points, but not audicionity reflectors word, then, in words ( 10) and bose with

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with its to principles. Perhaps we may go on with them to principles. but we shall und them unuale to get established in these along with us. Or it we may get so established along with them, we shall find them made to weigh convering everts along with un

CHAP, XXX : How the fit worn of the aspen-plant flutter and

turn! Do I not think or one. But your house is discoult

2. The Master maid, 'It is the want of thought about it. How is it distant [ "

that which is sware a course to eight. the for a a distract in Erop that is justices on mentures as a significant plant the 1 10as the adopted per of by from their more present to de the resent action of the south

They apprenies to said the transfer of tindered to be from the Price Breef of leading which came in all the course of the health and the course of the language personnel of the day what we have here it to man a course of the course of the language personnel of the language of pulse about the life the Che Hat canbon it a

reference to common and the converge than are constantly on soring arm when there is no following to be a fact that the contract of a look of them. In the no constant arms the first ( ) dynamic, if for the and the Tutte ( ) dynamics, of [ ] for [ ] and should by make the makes out the putters tig on two translations. The old comments MANAGEMENT HOLL AND INTERPORT, "These per recently conficary are the flowers of the Tang the most regulated before flowers are from operated elbent eligit. Dies viere made town babe 🗱 in the last chapter so so have noticed. Whi ve word a mount by a to a me on thook tolk. The two jijj are more explotions, somphilips the right of a Wish the pringraph puties about the fig. the Cito file curies it a charter inch of the cost Book and appropriate Land of cost of the bound as and flow by another bound to the outgrane compelations.

# DOOK X. HEANG TANG.

CHAPTEL 1 2 Confictus in les callage fore a single ai d'aincere, and as if the weer and while to special

2. When he was in the process uncontorial temple, or in the

court, he spoke minutely on every posit, but cautionaly,

CHAP II L When he was waiting at court, in peaking with the great Alexand the lawer grade, he gaske freely but went agric forward manufact in spending with those of the logher greate, he did so blundly, has precisely.

2. When the rules was present his in more drig layed respectful

uncasition at was grave, but will possessed

\*The officers like on This is a major to the sale of t but a drawn prove of the size of a drawn size of the property of the factor of the property of the factor of the f milde afterge fifte at bie bei ber an apar feiter ger in the only received of the bear the expense militar as file This planning for & ang " In choose me power of stiple one works out of In chance the property come. A succession of another than a common the ways to see & but I see which they are the property and the so made I that the committee but and the the law layer that the residence of the state of the stat

Manhora of min flows. - 331 in 13 ft. According to the distinuory, questing from a new to second of the former link drussey, the 300 moderned agon Building and the Mi welf a (B, mad y'an, the met tone - 355. "he dehas bid series nate or ambely le par se adul por la Company 17 de 2 formanie in le supreme de modern econo

began is the of their and the service of the straight of the street of t

Part III , When the prince order fun to employ him in the recept on of a control to country to appeared to change, and his legs to quee towart with all, ally

2 He meaned turn to the direct pleasance g whom he stock, moving his left of right min to their I so it esquered but keeping

the skirts of the cone act is and belond everly a limited

I He limite at commend with his arms like the wage of a birth 4 When the and had retard he wall report to the prince, "T' a visiter action turning rational exist more.

than IV I When he attered the polace gate, he wented to

bend his body as if it were not authorized to admit him.

A propagation of Contract and The Contractal possel I to the over if up your Water the the entimately of we fifther some of a three will need a consist. It is not to so adjusted the frank gar and the head from the frank gar and the head from the frank of which were not the an establishment Messages proc become a three by message of a trumper of often a carb d To sa the side of the studen and A united mile of the limit, who torough a rigging him of emertetmerfen bereit ber ber ber fin fen Char netel passed their questions and assume a ong 135 · Bossely offerted 足運動prenhably houtes meening which I have gives in the translate in . That shows to bineses a manner when to gaged to the transitionation of the memagic life

enters. At the proper senses that norm is the ACM and to firm order man or drove ACM to the theory of the William States and the first transfer area. The highest contribution of the transfer to the transfer \*Imment. \* [1] It that the retaining means to the but to but the broadings to the highest and the highest of the highest part them were properly three. he fill to ust me force on to the man me of The hard her as of the flate who were a his be unlessed that a consult to be the electer proposeded in the families. Confession belonged blimwelf to be and for award by all their materials to the toward gravity in the measure in the content of puring up to propagate a party affecting the content of the measure in the content of the puring up to propagate a party of the propagate of the content moving quantity indicat g has respectful 5 or the day of one us the great off, he is to decide analytic of the month of the month of the phones for the phon t plate or he was comporately employed, from his horseturge of estimations, ofter the first acr in the resequence of restions to disduring the distant of the Assuming thee, the 15 11 to an in explained of second the more mante p the reception count. Row could be instry forward when we'd up to his with the uther interreposant that the fifth at, LL

wilst · 必復命, smald reduces the man secourse, e.s. he had seen the great off, according so his duty, and reported it. The ways w on underplainting about the visit was then China to appears, were much the armit of control of the formation to the state of the formation and and to exceptancedly in loaving, and the love contest restrict to his pines, the those adminishment are ended

4. Franciscotto de Conventira de 2000 deche altwo-enths prince and him active. The prince of a symptom of a The regal must executed of parameters to terminate entrancement with the determine, and has up to possible plants. himself, was the - the part was the Thit of a printe of a finish maximal only of

2 When he was standing, he do not occupy the middle of the grate-way, when he passed in or out, he did not treat upon the threshold.

 When he was passing the account place of the prince, his counternance appeared to change, and his legs to bend under him, still his words came as if he hardly had breath to utter them

4. He ascended the reception half, holding up his robe with both his hands, and his body bout, holding in his breath also, as if he dured not breathe.

5. When he came out from the nutrence, so som as he had dearended one step, he began to relax his countenance, and had a autistied look. When he had got to the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on encupying it, his manner still showed respectful quantities.

Chap V. 1. When he was carrying the sceptre of his ruler, he seemed to bend his body, as if he were not able to bear its woight. He did not held it higher than the position of the bands in making

throw, whose green were named All M and This is the 🎲 gree empty which Confining The A The the St or Street of those high as the gale was, is empressed in reducte the great revisions which Confusion feet. 不中門-不中於門 'He did not I the pre on held has been a spare enterhan stand opposite the sorditte of the gate-way Buck gain had a your to the contra called by which it was divided total two halves, ap-The percent proprieted to ingress and egities. The pittle to only could statut in the courts of statut of them. and to eaty count treed on the throuloud or property the effer to be an addition that will 3 At the early forms, audinous at day hereing the effect to be an addition break, when the printer came on of the taste. It is sentent and the most and the addition appertment, and received the houses of the 5 Decements or Consympt were anything. different, be corrupted a particular spectation of

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5 Deutabella or Chespenia water 20710000 OR A PRINTING ABOUND. I I THE WAY TO KNOW 11

a bow, nor lower than their position it giving anything to another His count names seemed to change, and look apprehimance, and he diagnost his leet along as if they were hand by something to the grenated

In presenting the presents with which he was charged, he wire

Plucid appendance

3. At his private audience, his boked highly pleased,

1 The superior man did not use a deep partile, or a puce o lour, in the emanants of his dress.

2. Even in las un dess me did not wear anything of a red or red-

dish colour

this warm weather he had a single garment either of coarse or fine texture, but he were it displayed over an inner garment

4. Over lambs to r to wors a garment of thick; over fawn's far one of white, and over fex a far one of sellow

taked weapter, to the serim emply of a radig - 1" d Het remoths that there is no proud if that and the sign a mid a set of the real to the sign to the impossible to the sign that a set of the sign to the sign to the sign to the sign to the set of the set whatevel the a way rather \$7. + 12 3 After Bills "for estimated," Lee, for this adjustes of

for any it were a green in the street of the control of the contro

the fifth and it cannot be seed to be suit. I so have a bear a tent out of the consecution tourised a part over a mentional processes that the translations it. If I've said how to the cases the extreme to be required with the below of a discrete the W in the her a time to adding paragraph amortion of the cadeop arms fluthed with surjection.

Leading that is a setting to send on a set of the first order of the way of the send appeal deliver on that I send or send on the first order of the send of the

the eriese and several. The two of he said, by the graduate promits seemed to come the seemed to a find the after the seemed to the s

# 長石

5. The fur robe of his undress was long, with the right sleeve Shirt

He required his alcoming dress to be half as long again as

his body 7 When staying at home, he used thick furn of the fox or the Lindget

8 When he put off mouraing, he were all the appendages of

the guidle.

9. His under-garment, except when it was required to be of the curtain shape, was made of auk cut narrow above and wide below.

10. He did not wear math's far or a black cap, on a visit of con-

dolenes.

11. On the first day of the month he put on his court robos, and presented himself at court.

this and the movement of the column damed in the to bland monther and compensationes. The to the a There are two columns paragraphs, the corporate, her age to the result of a great standard of the place of which are a sunfall appearance of the paragraphs. which po by the units of The courses, was long germany of Cambridge that is a solution of but bon, while, and there, sthere among which 'erre,' recording. ? These are the are I and A go by the name of a or of paragraph 5. 8 The appendages of the gradie wire, the hardisershed a month busing a · Intermediate free the Willer to for Comer spike for opening knots, da - god tome. fusion would not only the a word colours, and mornette, Chi Har side, red and recent bins are tiled by somen and gride. In the most, reaching before the known then hift me drug, which is private. A see and the wore made rounding to the plant from the many twee made from the first plant the many twee made from the first seems in Conferme made from the first seems in Conferme See the Blille-ching, I t. Ode th. W. A iff mys Rung La kwo R rend side, 4th tone. HIZ the must display and have it contractly. The Interpretation of this, so in the translation then a was were on authorized, has for a un as mostly. This was Confucin entirely of mortiling the . 3. Confucing have been he had enced to be in efficient

the end he used in faithing. To and time, the pith away . The The one the herest garin family otherwisement with black part of bear and Conference wind and six t may need but in a The interpretation of the differing from the old equipalitating source. It is fig. the forest the list though differing from the old equipalitating source. It is the first of the transfer the most the first old the most throughout the first old the most throughout president, after the most throughout the second of the most throughout the first old through the first old the most throughout the first old the most throughout the first old through the firs

CHAP VII I When festing, he thought it necessary to have his clothes brightly clean and made of linen cloth

2. When fasting he thought it necessary to change his food, and also to charge the place where he commonly sat in the apartment. Char VIII I lie del not d'alike to have his rice finely chaned,

not to have his immeed ment cut quite small

2. He dod not eat rice which had been injured by heat or damp and turned so it nor fish or fiesh witch was gode. He did not eat what was discounted, or what was of a bad flavour, nor anything which was ill cooked or was not in season.

; He did not cut ment which was not cut properly, nor what

was served without its proper sauce.

4 Though there might be a carge quantity of mest be would not allow what he took to exceed the due proportion for the rice. It was only in wine that he bild down no limit for himself, but he did not a rise himself to be confused by it.

5 He did not purtake of wine and dried most bought in the

market.

7. Haum mecarin or Concerns was theatry is twentings, bears & file twenty parties. I The first pand ship, jet have me YII. In hang considers make a state under ships of the first shapes of the same had y on her with a state of the same and first the parties of the state of the rise, or peel age, the should need from the peel of the state of the rise, or peel age, the the spirits and from the peels of themse the fifth behalve permy of it, but the same hardly be forman between 縫 and 🎏 the former to sheaps, the father to change from to re-

PARTIES. L. Trend ship, 196 toom one YEL to burning advectories. Somethorney much that The early, that in other things he had a limit, which that a color of the second of th I would, that in other things he had a Rinth,

6. He was nover without ginger when he ate

7. He did not est much.

When he had been assisting at the prince's merifice, be did not keep the flesh which he received over night. The flesh of his family merifice to did not keep over three days. If kept over three days, people could not est it.

9. When cating, he this not converse. When in bed, he did not

Marca C. to. Although his food might be coarse rice and vegetable soup, he would offer a little of it in moritics with a grave respectful air If his rout was not straight, he dad not sit on it.

CHAP IX CHAP X. 1 When the villagers were drink og together, on those who carried staffs going out he went out immediately after.

2. Whote the vedagers were going through their ceremonies to drive away pestilimitud influences, he put on his court robes and stood on the eastern steps.

small at some. In the should be observed into We neverthang to Cha Hat. He Yes, however, retains the and putiting a continue offer the joins to make the two properties and provided by the state of space there appears for age. The mostle of present to a continue an advantant form, a There were three annual bits compare to a Theore were three annual bits of the state are not part of the other properties. The properties of the state of the compare of the other part of the other part of the state provinces, and placed these on the genus to seeing the more throng a cone a presence to the weathy or worth, as who first ungle the set of mobiling. The find them property in the common stamomentum, as where this your pave us softening ment in Houghout in 1545, ermething I he it to mentione observed, but any such encountry is enteriors among the common habits of the people. Messawe pow might be his then, Con-Poster strongs abserved It. F cabi - F the grave demonstrate superprises to facting

6. Roug or Convector above on day

10 Creates warm or Corrount of the willhald, t As many people outrine a cinff. Confinutes

was nelless the great on Smally showeved in the sets are second as the other than affective feel as the people of a v hape about, could be come house to expect themetal and it was nest produced in or anger received with great special on title feather these a play but forther use a good out they be a second to be a play but for the both with he had special the both with he had been the both with he had intime he should for the madesum steps. The prices of a heet second tag geometry in the current fection make the steps them of his amounted impales and life standing there to be to assure the mittle of his obtine

CHAP AL . When he was sending complimentary inquiries to any one in an ther State, he bowed twice as he escrited the mesbenger away

2 Chi K ang linving sent him a present of physic, he bowed and

received it, saying, 'I do not know it, I dare not taste it.

Caar XII. The stable being burned down, when he was et court, on his return he said, ' Has any man been hurt! He did not ask ab ut the horses.

CHAP XIII. 1 When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it and then give it away to others. When the prince sent him a guit of undressed meat, he would have it coaked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a aving animal, he would keep it alive.

- 2 When he was in attendance on the prince and joining in the entertainment, the prince only samfaced. He first tasted everything.
- errors to The care to be a ways por p. In topic the gift, but thought it meanings to but the doner knew to could not for the present at have are a houself of h

A right a few was drawn on accommodate and bearing for the 集音符 resid to cary to This is the own on the & M.

11 There or Commerce a remarkable with the first pressource have been offered by the estimate t The conclusion was part to have put a graph of the first of providing the distributed for the distributed in largest t, at if he had reven a the principle where the more being more to the graph of the principle of control of the first state of control of providing the materials and weekind. 康子 of El 22 4 of Confumes accepted to the to-regardinal, a The 祭hore inthat in oney know he could good for the present of a port count has according to the could good for the present of a port count has according to the country of the first country of the country o send buttered for a private stable, cut it is private the true. The head to the east was the proper for he lying differently, but Conforms wend and the primer link in the sources. 12 Demander to Course the to finance to pract a und and is the cours dress, to far to these to the sparets of his anasotors, out knowing a manious, but let his carriage follow built-

When he was ill and the price came to visit him, he had his head to the cast, made his court robes he spread over him and drew his girdle across thom.

4 When the prince's order called tem, without waiting for his

carriage to be yoked, he went at unce.

CHAP XIV When he entered the ancestra, temple of the State,

he asked als ut everything

CHAP XV I When eny of the friends died, if he had no relations who could be depended on for the necessary offices, he would my, 'I will bury him.'

when a friend sent hon a present, though it might be a car-

riage or d horses, he did not have

3. The only present for which he is wed was that of the flesh of mentus

CHAP XVI. 1 In bed, he did not be like a corpse. At home,

he did not put on any formul deportment.

2. When he saw at y one it is mourning dress, though it might be an acquaintance he would change countenance when he saw any one wearing the cap of full dress, or a claid person though he might be in his undress, he would salute them in a ceremonious manner.

the grows III as d the question egts un

of the section, to dreamen) for all the expenses. We the front but it a carrier or range. In tween friends there should be a community of Lief the carriage of Conference time was valy

is A separation of 132 or Compare o're greate. The flash of saverd a liewever was of the present an estimation. That 20

the in provide a 111 for a though a control of the provide and the provide and

3. To any person in mourning he bowed forward to the crossbar of his carriage, he bowed to the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abondance of provisions set before him, he would change countenance

and mae up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

CHAP, XVII. 1. When he was about to mount his carriage, he

would stand straight, holding the cord.

2 When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

CHAP, XVIII. 1. Seeing the countenance, it instantly rises.

then round, and by and by settles.

2 The Master said, There is the hen-pheasant on the hill bridge. At its season! At its season! Taze-iù made a motion to it. Thrice it smelt him and then rose.

what we call a cart. In calcular, what riding, his hand quite round, the the Li Chi, 2, 1, parties bowed forward to this har q He Pt v 43, showed these signs, with reference in the 22 A fragment, which commingly has no componented by of the gravialer.

Section with the rest of the Book. Variance

The sense of the prevalent in Companies of the Book. Various in Companies at and the sense of the Book. Various is alterations of characters are proposed, and the sense of the posseling green. He was a sense of the posseling green. He was a sense of the posseling green. corresponds and of the mountains of a first thank and arrest it up. The Maries thrice

, "Me did not look round within," i.e. turn | unell if and men," It, in 3rd tree, " fill.

# BOOK XL. HSIEN TSIN.

CHAPTER L t The Master said, 'The men of former times, in the matters of ceremonies and muse, were rustice, if is said, while the men of these latter times, in ceremonies and music, are accomplushed gentlemen.

2. 'If I have occasion to use those things, I follow the men of

former times.

CHAP, II i. The Muster mid, Of those who were with me in Chian and Trial, there are none to be found to enter my door

2. Distinguished for their virtuous principles and practice, there were Yen Yosu, Min Teze-chien, Zan Po-me, and Chung-kung, for their ability in speech, Tsåi Wo and Tsze-kung; for their adminis-

Balance to vice 3- 先進 第其弟子之中仕進先後之 -- The former men, No. 21 With But the said puragraph is decidedly significal table this Book there commences the second part of total president. It is not to be joined to the the Analogie, contributy called the first concentrate to the processing the the training to th

indications to the cryle of a possible hand.

I Conversely references as the angular matter of the form in their matter, whatever not make the first several trains.

Libertly the approximate the selection of the world. It do not not the chapter to and to specify the approximate the selection of the world. It do not the chapter to and to specify the description of the world. It do not the chapter to and to specify the description of the description had been retained by alphor who had described minorporatity.

Authority for this division. It contains an approach that the characterising the Authority for this division. It contains an approach that the characterising the Authority of various down plan so runters, and their measures as obtained, which the final and another than the plan of the Lamb, which Conference of worthposes. Hen Townshi was appears to it four countries. We have in 1 a new manages of times, and on thus approach the matrix that countries applications of the mark discovery. There are indicated in the style of a peculiar hand.

trative talents, Zan Yû and Chi Lû; for their literary arquirements, Teze-yo and Teze-heul

Char. III. The Master said, 'Hoi gives me to assuntance. There

is nothing that I say in which he does not delight

CHAP, IV. The Master said, Filial indeed to Min Taxe-oblien! Other people say nothing of him different from the report of him parents and brothers."

CHAP V Nan Yung was frequently repeating the fines about a white sceptre-stone. Confuents gave him the daughter of his elder

brother to wile.

In his fixed year or there along a rethrescounts go, he was pressing to the was man agreed. On one to the whom the others and to also desired extra central stop his return, and for manner degree he must be for the central from first. to the was present on his were cause of or the the ples with him were ent of from food. Both Chin and Ton, were in the present prowines of Ho-nan, and are referred to the departmants of M H and M W. a. This purse of the Book, enumerating the principal fulbe, with their distinguishing qualities. They are arranged in four classes ( [ ] ( ) such amounting to ten, are known so the The 'Bur clames' and ' bur who stee ' are often thenlianed in connection with the rage such cal-The ten descipint have all appeared in the pro-

E. Hitch alleger apparettes of the Master's visionists. A courber it amost men happed by the double and questions of bearines, who he front from to explain comment moure faits. Com-

tion of March 1 to explain

A. THE PERSON PRIVE OF Man Treat-out time. H. As in VIII was, com a joek out no creviou or daw in the words, ha-陳 藝 rettotal a ta and-ago,, as given in He Yen, expining- Man. had note the distance against for his condition in reference to his parents and health in them. The is the only instance when Confecius cults a discopie by his designation. The use of F 48 however of Configuration on the occasion suffered to a supposed on the Configuration to be a mistake of the comptions, "Seathers" includes oruning united - hindred

5 Court curve arrangament on Nan York. Nam Yang, see V t - at in V siz. There translated it by 'frequently but in the Yam ly Seyings, it is relieved that Young reposted the lines thrine in one day. [4] 350 see the Sink-en ag III in Otters 5. The new there are - A flaw up a white propercations may be ground away to fire a flow in opposit, or living can be done. In his reporting of these pure III who s. the few man productions character for which Yong is concentrated in Y a. 

CHAP VI. Chi Kang asked which of the disciples leved to learn, Confuents replied to hum, There was You Hos, he isved to learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to tearn, as he did,

CHAP VII. 1 When Yen Yuan died, Yen Lt begged the carriage

of the Muster to sell and got an outer shell for his some or fin

3 The Muster said, Every one calls his son his son, whather be has talente or has not talents. There was lat, when he die I, he had a callib but no outer short. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot."

CHAP VIII When Yen Yuan ded the Master said, 'Alas!

Reaven is destroying me. Heaven is destroying me!

more or and I form. 7. How Concerns weekly not was the call-MADE TO BUY A SERVE TO N YOUR. I There to a chemologies, if if they have Hit, accordling to the Figure y Say ugo, and the Hasternam to me retained from there mught at it present Ing a the Funt year upt, and the interests in an related from other negatives of the former flowers, in the roles of his former Confined a quar. It is not the dates in them is the first of a would be the consistent of opening are incurred, or this hapter is quitous. The plane is the would be the consistent of opening the first plane in the following of His, had become if there is described as the plane in the following in former tweether.

# How Hits cover in their See VI or active party followed by a deable objective. In where the same question is just by the duby beny ing they used a coffic, called \$27 and an A1, and the maps allower a returned, only in a course show a destinate, where we had

你。音從大夫之後 Internity, Fullers in trace of the great disease. This is said to ten an expression of horse ity. Can-

ciple of the sage to former years. A 2 17 may use year. The sale is experted to the title to the title matter of the calculation of better more than to the title amount to be an experted to the title amount to be a second to the title amount to the title amount

CHAP IX I When Yen Yuan died, the Master bewailed him exceedingly, and the disciples who were with him said, 'Muster, your gnel is excessive !"

2. 'In it expossive t' said ho.

3. 'If I am not to mourn betterly for this man, for whom should I mourn ?"

CHAY X. 1. When Yen Yuan died the disciples wished to give him a great funeral, and the Master said, You may not do so.

The disciples did bury him in great atyle.

3 The Master said, 'Hur behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; It belongs to you, O disciples.

CHAP XI this La saked about serving the spirits of the dead, The Master and, 'While you are not able to serve men, how can you serve their epirite? Cht Li udded, 'I venture to ank about

gredient to be greaf that the man was give to his approxime winhes. Confurince objected to a his destrine.

D. Court creat Private the 160 minut while from Mosaling with more in extind off 夫人·斯人, the man, The thirt definition of 夫 in the dictionary is 疫 所 指之辭 a term of definite inclusions.

O I service a property action with the The Wat is water Le was to acres of The ald enterpreters take PI A se write the disa play of Yes Yison. This is not cutural and yet see on hardly informed 4 h without anythin

whom to rooked must for the transmission of grand futural in commission with the porelly of the family sees than the 5 10 literaty, reported use. But that term would hartly with the next excess. 15, as in the last chapter They prompt, under t is elled in the dictionary, In illowestion of that use of the term. 

11. Совтичен ачець адижицию финале A SOUTH MANY LINE OF THE LAW ABOUT PRAYER. are here to be taken injether and understore of the species of the dead. This appears areas Confession management of in his reply, of Confection would not in directly austracy to and from the opposition between 🙏 and 👊 -

death. He was answered Wille you do not know ale, how can

you know about death 1'

CHAP, XII : The long le Vin wood andring by he state, looking Marid and process, I see It so king to I and achieve y, Zon Yu and Taze king, with a tree and atrought it ward mainter. The Minter was pleased.

2 He mail, Yo there' le will not lie a material death,"

f it a XIII . Some part complainment going to take down and rebuild the Long treasury.

2 Min Taxashira and Suppose it were to be repaired after

its old style, way must it be aftered and made anew l

3. The Master and Tour man acid in speaks, when he does, he in sure to hit the point."

A la man with the first of the reservoired a about the Hope when I would be the Foundation of the reservoire the Hope First of real time of the terms of the Hope the Hope of the Foundation of the same of the Hope the region of the Foundation of the first of the fir environ to a self- a unit court are designed underscontained under apprical to add character and all the court of the first the appropriate three near or the shorts were one agrees up the portly of of the R 12 tout allow, and the majories Confirming approprial the district profinded y and the ment we have not interest to ment in high on a citie proper enter to me tree of the dead to be in a ment in the state of the dead to be a ment in the state of the state o house the course to the state of per uniques, which early to on to the end of a all, Confining socids successing the deportuni quantions prepared to him.

TOL L

Fo merper the blank 若由也一若 is used with relevance to the expension and manust of Feeta # 10 100 gt ff. to salan a - the fee 15 Summer or or Dear State dicates some amounts sit to so the graditations. But it was ver find was on I am A. Wine abrition of M. a first and over courses.

the sentences of the late of the purple of I . H . he s the consumer a vertice officers descript laters of which a principal by since by mir on them & The full mention of 12 the convention states state put histories is reduced from the rest of the thursday,

The Muster said, 'What has the late of Ya to do CHAP XIV

in my door t'

2 The other disciples began not to respect Taze-lo The Master said, 'Yo has useen led to the hal, though he has not yet passed into the inner spertments."

OHAP XV. I Tuze kung asked which of the two, Shih or Shang. was the superior The Master and, Shih gives beyond the due mean,

and Shang loss not come up to st

2 'Then 'said Tazo-kung to e super prity is with Shih, I suppose ' The Moster and "To go beyond is as wrong as to full short."

CHAP XVI 1. The head of the Chl family was richer than the duke of Chau had been, and yot Chin collected his unposts for him, and moreased his wealth

in a transity as distinguished from the valued the who are bute. See the Climese a granting, and from his as absorbed. The interest of the post of the municipalities. Long Tremmery was the table of the polynome. One polynomical extension at the maps in them. We read if the in The Characteristic countries on a defense of Ya and an alter-the early post of the Characteristic party as being sentent. The real state material. then the date e residence. A The owner of the content against whose Shang was the character means to at any of a wrise, or cash, thus I broad together, to compart May But the firms be here, "suppose it were to be the tarm also to the distinuity 5.夫 "Terufol to benedless-to between

but the touch so in shooting.

Theret , The form of the fearpest incidental at the b family and progress would be any other of one instruments. The track is a second to meet traphy that the was undergood the matter of bondeed temperature of the matter of bondeed temperature with the track community laying beginning in the people a. Best the

to perplacing. The Hot adopted to explanations agains of Ivas hair. I wit and 91 ds, that of Pennof 10 by the old seminantifation on - 1 will not our street Townshater 1 1 here - 1 to but with what property I do not me. The assessme, be exterior by buing attachinged with 10 in par a. We find this meaning of

38. Contration a papernage of any attender OF THE READON AND THE STREET BY ONE OF MIN DISan in chapter in \$11 sta total a week to green , The are life a Many distriction In Costs has and one water property of time might be re-decided of the marries broads smean to super matter to that of the et a then the feet at me of metal and and and theret.

2 The Master said, 'He is no disciple of mise. My little children, beat the drum and assail him."

CHAP, XVII. t. Cliffe is simple.

2. Shan in dull.

3. Shih ia apeciona.

4. Yn in contro.

CHAP XVIII T The Moster as I, There is Hat' He has mearly attempt to perfect prince. He motion in want

2 Take does not acquiesce in the appointments of Heaven, and his goods are increased by him Yell his sudgements are offen correct Char XIX. Iszociung asked what were the thir terrators of

chapter A for transition of the control of the chapter where the first are control of the control of the chapter and the control of the chapter to the control of the control of the chapter to the control of the chapter to the control of the control of the chapter to the control of the contr the fall word of the outers we is from both on a second of the manufacture of the manufacture of the porty and a country to the form of persons of the porty and a country to the form of persons of the point of the point of the point of the point of the persons duried and busin apparent. I by record the fifth to form a polymora. In te, to defined in the de industry. I will not a find the latent of the first of the first

dram and assed him, the evidence the pear preceding secure a 16 here a 37 marrly to Maximon, but and the flower of the respective of a many by the observation of the control of

With a Levince of the Constant of the Constant of the Can the special of the Constant of the Constant of the Constant of the Can the special of the Can the Can

the good man. The Muster said, 'He does not trend in the footstens of others, but, moreover, he does not enter the chamber of the sage,

CHAP XX. The Muster said, 'If, because a man's discourse appears solid and eincoro, we allow him to be a good man, is he really a superior man for in his gravity only in appearance ?

Char XXI. Tere-in sexed whether he should immediately carry into practice what he heard. The Master said, 'There are your father and elder brothers to be consulted; -why should you act on that principle of immediately corrying into practice what you hear!" Zan Yu asked the same, whether he should immediately carry into practice what he heard, and the Master answered, 'Immediately carry into practice what you hear.' Kung-hat Hwa and, 'Yo asked whether he should carry munediately into practice what he heard, and you said "There are your father and eitler brothers to be consulted." Chità asked whether he should immediately carry into practice what he heard, and you mad, "Carry it immediately into practice." I, Chih, am perplexed, and venture to ask you for an

'conservation.' In No. Yea this chapter is by Chit Hat with the processing one and stantil to give and thought characteristics of the good man, magnifest and upon a different common. The continued up, however, on that view is all but groups two alcases of sorn. The pitters in groups the alcases of sorn. The pitters in

explanation. The Master said, 'Ch'in is returng and slow; therefore, with has not fearned. Buth a man will in 11 As temporal is Tea-10 are Zao YO or many things he a law to introduce and needs my Congruence place with all progress will be top test. In faster controls to rever encancers. On Tea-10's all his progress will be top test. The last is quantities, employed by the first test of the controls of the controls of the first test of the controls rather enterestimi. A woonpare chap. Hearing the - anything, should I do it or to We may not marting round a man to an own not? 行語 -行之事, the 含 ones punt site mountains to bere speech," in VI. (v. A. ). It explained

equivalent to our Rogissh one in the Iranels-

Yo has more than his own share of energy . I arged him forward

therefore, I kept him back."

The Master was put in feer to K'wang and Yen CHAP XXII Ytten feel behind. The Manter, on his reports of kine, said, I thought you had died. Hot replied, While you were alive, how should I presume to dia!

CHAP, XXIII t C19 Page sun maked whether Chang Ye and

Zan Ch'iù coul I be ended great tainuitery

2. The Master and I thought you would ask about some extra-

ordinary individuals, and you only ask about Yo and Chia!

3. What is called a great consister, is one wise serves his prince according to what is right, and when he fin is he cannot do so, retires.

tion. Birmilerly the best pure good to said represent the beating of the Tow-con, and on-

Hole ancreas was anything to within peet stately we must be too in " folials. The commentation, bowers, expand t they in and therefore I would not really appear my them. A 12 12 Z. Z. assembles I supervise but preserved a solar than I might them. contains to make the beauth of the abstract pound you export making a meeting of contents their if we have how H have that one extraordinary more and to it to a question fusion with a bod pecials, we are all emod that about the and Cart. The March the form is

in see an asymmetries were like trustments 23 Top Village Afra history to Constitute of the first film flower who can the F K of 1,1 ). Having an and hous purpose or the I and have no a other medical promite action bla description of a family of a manner of perferent divious minutes. See VIII was all a compared to the contract of the contract o eather different from what it has in IL with

4. 'Now, as to Yu and Ch'm, they may be called ordinary minuters.

s. I say can said, 'Then they will always follow their chief, -

will thuy f

6. The Muster said, 'In an ant of particule or regionde, they would not tellow bim'

Char XXIV. t Tors la got Tyre kao appointed governor of Pl

2. The Master and, 'I state informer a man a son

3. Taze-in sail 'There are (there) common people and officers, there are the alters of the spirits of the land and grain. Why must one read hasks before he can be considered to have learned!

4. The Master and 'It is on this account that I hate your glib-

tengued people.

CHAP XXV t. Tszo-lft, Tsang Hsi, Zan Yo, and Kung-lad Hwa

were sitting by the Muster

He said to them 'Though I am a day or so older than you, do not think of that.

filled to rank emong the number of officers, studies. A 🙀 in the seque of 🎉, '40 in 🏨 📆 . Att officies proper

and respect to the state of the

A after meetic what to morely official, june, A ea in chap, in a 11 qualifies like 具臣 with white places 人之子, and and the the their masters. The transfers of arrangement of the second of their masters of their masters. The second of their masters of the second of their masters of thei Tenreto I we VI sta Tamela had rend in treat to due to ap name, to many and whirmed rate the section of the Chi Dandy, we jil may be learned years only without the study 

I'l in votor thereby wishelves my him foun him. I. Cur arise to Thee 10, Taken Haf, Las T&

3 'From day to day tou it easy age 'We are not known. If some ruler were to know you, what would you like to do?

A Tare-in hastily and lightly replied. Surpose the case of a State of ten themsand obtained, but the structured between other large States, let it be suffering from invading armas, and to thus let there be added a famine in corn and it all vegetables of I were infrinted with the government of it in three years time I could make the people to be bold in I to reorganse the rules of righteous conduct. The Master smaller at limit.

Chan replied. Say poor a State of many or a venty if aquire, or one of fifty or a xty, and of no baye the government of it, —in three years' time, I could anke plenty to also not among the parple. As to leach no them the proceeding of property, and count many want

for the rise of a superior to us to do that

And Remoded live and the correct numbers of the second at the distance of the metal fact of the second at the seco

6. What are your won of Cloth, and the Master nort to hung-hal Had. Child reglard, 'I do not say that my abouty exterds to these things but I should was to learn their. At the services of the ancestral temple and at the audiences of the princes with the sovereign, I should like, cresned to the dark square-teads robe and the black lines cup, to act as a small monitoric.

7 Last g all, the Master neked Today Rol, 'Tion what are your wishes ! Time, proving us he was playing on his lute, winte it was yet two agong and the matrumout usido, and ruso. 'My wishes, ho and, tare inflerent from the cherolical purposes of those three goutlemen' 'What harm withere in that I said the Master, 'do you also, na well as they, speak out your wishes. Then then said. In this, the last mouth of spring, with the dress of the season nicomplete, slong with live or mx young men who have assured the cap, and mx or seven boys, I would wash in the I enj y the breeze among the rain altara, and return home sungring. The Muster heaved a sigh and said, I give my approval to Tien."

Libert for, you must make a life and 5 to or a pay 5. 📦 to the master for encustrated or

a gradien makes [1] Thetwelerge quiber condental inter-our of the propose with the have been the more organization in the transaction parameter what are raded if the A C. managed it It and toza alumbs briggs to occasions where they all presented the fures with the following to fig. [6] Dismost two together of court. The [2] and All If 'know the quarter to from to my outled & this own a rote of which to turn, the war in which to get 5 A secretary is on the from 15 m eight make, in the tegranding of time personnel and the last of age. The self-was the name of a sap of forlowing we come supply - 10 to the same and of the 'or' a 能之 Z rature o the fill 樂 through dynamica file manua and The cap

8. The three others having gone out, I stong list remained behind, and out I, Weat do you think of the wireful of these three friends ! The Master replied, I say samply told each one los wishes."

Q. Het aurored, 'Master, who did you smile at Yo ?'

to. He was answer of 'the management of a biale demands the rules of propriety. His words were not annible, therefore I studed at him.

c. Hat again send But was it not a State which Chair proposed for himself the rophy and hear did you ever see a terrstory of sixty or seventy H or one of lifty or sixty, which was not a State !

12 times more, Het in justined, 'And was it not a State which Chith proposed for houself ! The Muster again replied. Les, who but princes have to do with amounted temples, and with audiences but the sovereign? If Child were to be a small ossished in these terrices, who could be a great one?"

was so passed, so "displaying the wast. It remines excelled for suce to this, IV is Pt. if. Table to a station of wealting the hands and we was an expected in 0 of almost tray of the product through the hands and we was to all or from things were degreened to the cut property of the company were also for Trace as a facility or the annual file levely. That was his offence against property.

Il . This want, taken to be an an an and the Charmen movements were amplicated at & rech, expressing the twanging sound of the homes the name—新黎 中首省日 fastrument, Q, real and, 4th tone the same to to be supplied before P# and F H before tennest. "the close of a period of time. Similar my planarite must be made in the ath terms of campod some. Capping was paragraph. It does not appear whether the Chine a quatum sure are to the assembling the life event to the last un weather why confirms that terms that are in the limited and not at the others, and terms to tente to tente, became as the price at the confirmation of the on the most to lattice, but in smed with refer. It was not propert to be auto. They

### BOOK XII. YEN YUAN

1 Yen Yuan asked about perfect virtue. CHAPTER [ Master said 'To subdue one's self and return to projectly, is perfect virtue. If a man can for one day subdue langelf and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himse foor is it from others !"

2. Yen Yuan and, 'I bog to ask the steps of that process,' The Master replied, 'Look not at what is controlly to propriety theren not to what is contrary to propriety speak not what is contrary to propriety, make no movement which is contrary to propriety. Yen Yuan then east, Though I am dentient in interligence and vigour, I will make it my hastness to pract so this lesson.

Your 1) contents of chapters, converting banco it is easy that solithmen as a 1 when he had to lo

I. How no arrang to remove statute a feel thereare from the light with by more constitution and constitution and the feel of t The at applicated by the State restraint the way of defending or natural man assembly the body. One flat delibes 克 by 脚 the 耳目目 数之欲 the desires of the course and 已 by 身之私欲 the dem sating diffusions of the mounts and third, soldate desires of the body. In the case it will Thou and I, La the last of supe-

Bashter of this Boxa 强温第十多而存放消私篇已已 hore The twelfth Book beginning my to You in not qualify so interes that self-client to questions of moments and process and makes as apples 克己非克士其已乃克 conferention by tendential looky to head the signer. The little entangement of can about the 去已中之来故也 充已 to not signed. The Library in present great about the same string and printing army the set had and another the deforming quest man, show well satisfaint and printing army the set had and another and reposition of the parties with the gard pure against the set of a three-where he had to be feed charmone best, in the said by Morbesid-已非即是私但私知料 stority More substitutely, the element, to the

Onar. II. Chung-kung asked about perfect virtue. The Master said, 'It is, when you go al road, to behave to every one on if you were receiving a great guest, to employ the people as if you were assuling at a great mornice, but to do to others as you would not wish dene to yourself; to have no murmuring against you in the country, and none in the family Cring king said. Though I am deficient in intelligence and vigour, I will make it my luminess to practice this leason.

CHAIL III. I Sze-må Niå noked shout perfect virtue.

2 The Muster and, The man of perfect virtue is cantions and alow in his speech."

the cated of man to opposition to "the coind of ruston |"-me the thoushing It it This refractory 'mind of man,' it is said 與生俱生 in table to perhaps, one In 4.3 these eleteriorité them + so maio acknowledgment of the fact. the more to atnormal condition of human natures which underly whe targetten destrine of original on With refere with the above threefold should rat on of water distres, the escent paragraph shows that I was the second-notes of themthe lift is to of the same, which Confin to specially intention 🎉 🏨 🛶 antenn 🙌 VIII of the land hard named Chip He defined to the sense ban appelled from The to made cally being departed from on the or poles of se habous land have he an ideal of the proper to man, which is they for home. The Haven in He You however, excepts returned to by averaging had taken in Course as denoung the prince of t Be in anymented by Chit Hat by Bill to allow The gloss of the 備育 to 騎其仁 will) of M to last chapter. The storeet, the name persons his prefered a cina. Technique A la met at el liter to hest complete monte le testing to multy—sair 'exempletedy or single-dy literate and def her employer a consequence of the resistant of the samplete in the samp

要注, to be the 人心 as opposed in that that every win may atlant to this virtue for himself, ffig to equivalent to our 'or," and rept or a strong distinct of what is asked. It 其中400%克己復轉 目-係件 a vist of parkinsters. His beaut as an action right. They to contain made square there is seen. L. Charact or property some if the expension enventation with Co. eg v. vs. Ch. og hung. pro VI. J. Prope this chapter it appears that pararrises ( and resignably , 19 ), an the larged male, esquittivia portant virine. [94 Figure ordering the people," is aid to be done with constitutions. The part of the appearing the appearing the part of the speciality a freeza to the street of most feet and the second to see the second to second to see the second to more equipmenters there. L所文云 nompareV to 在别在家 'at home | 125 Have in He You however, beats a differ after the hief-fing established a

3. Cautious and slow in his speech ! said Nit; - is this what is meant by perfect virtue ! The Mounter said, 'When a man feels the difficulty of doing, can be be other than continue and slow in speaking 1'

CHAP IV t Sze-ma Nid asked about the superior man.

Master said, 'The superior was how tenther apparety nor fear,'

2. Being without nonsety or fear band via - does this constitute what we call the apperior man. 1'

1. The Master said, When internal examination I seevers nothing wrong, what is there to be anxious about, what is there to fear !

CHAP V I She ma Nitt full of anxiety, said, 'Other men all have their brothers, I only have not

2. Taze-had and to him, 'There is the following saving which I have beard :-

takes to more the 7th most in the enter carryen it come has a rate independent with references of the discipling. The habit good to fining and to be mind some deep aying our symptom of of the division. He had used to hear and to be mind but deplaying on symptom of was a brother of Rean Too. Till axit. Their disease of these weather was bloomy ( [2] ), but there is a reconstruct on Tunion with an Tunion of the second wife and a second was related to the second by the second of the second was not assembly the second by the second by the office of Master of the horse ( [2] of ) had he know was contemplating poled for which long been to the family, and that title appears would perhably had to his doubt bere to if it were list accrease a 副 - 晋 "the words emping forth with d. 65entity's \$ \$ 2 2 2 comp on 2 to look to be an inset quiting a best to the naturally in their remains at 11 in naturally in the natural of the authorized the charrent or with

a. Il in the Car's then was not better and the but that, are one men assert or raise ware 127 only that the expression, all within the THAMA - Bis our anxioty, tripible about that some are brothors," 不是頭天譜. coming transies. It is thus, when the does not some that of under heaven there the frombles have accord a star or chronic precaute in that, when a man so bets, other

a idea brothers and counges brothers, but Then is a was be specific executional of a sefficing of the fact of the parameters o The parene emple benchma Configures. Tom-back, out L. vil. 4. The

3. " Doath and life have their determined appointment; riches

and honours depend upon Heaven."

4. 'Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety -then all within the four sons will be his brothers. What has the superior must to do with being distressed because he has no .brothers ['

CHAP. VI Tozo-chang asked what constituted intelligence. The Master said, 'He with whom neither shander that gradually source into the mind nor slutements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither senking alinder, nor start in g statements, are successful, may be called far-seving.

We Will ching and the la Chi In the 18 14 Book of loans in very anxiont, while was ones reak red for any the body that explained at territorial designation the name of the dwelllarge pages of all the Columns & less. Dut the mind # 92 2 th to and total changed from the to represented as neving made the four own or four d t as a to which he drained the waters tounded up the Martin Elegion. He would in the finit, to which in the out-Plainty, the anciest ower, a is were of their price produces to given. He with a beautitum norm secrety as the great hale also trust, sorth, things III. or we no go, is inhaligned; w seems between where the ground the room yes, hreaten 这-明之至 or Che borders the I terrotting space was not very great, and scoupled on we I hardest of inferior

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tu 泛明之图 anking materialists size for would appreciated state the with in ), telesiaments of symmes which etails Hat The old interpresent of fire in their even 

I Toze-kung saked about government. The Master said, The requiretes of government are that there be nutherery of food, aufliciumey of military equipment, and the confidence of the people in their ruler.

2. Tage-kning said, 'If it cannot be he ped, and one of these must be dispanied with which of the three should be foregone trick!"

'The military equipment, and the Master

3. Tago kung again unked, 'If it cannot be helped, and one of the remaining two must be dispensed with which of their should be foregone? The Master answered, Part with the food From of old, death has been the lot of all men, but if the people have no finth in their rulers, there is no standing for the State

CRAP VIII 1 Cht I'smeelfang and In a superior man it is only the intetantial qualities which are wanted, who should we

scale for ornamental accompanionents (

ment, preparation for unc? (I the state of the rest to the Thou fact the ments of the state of t easily here to with the concluding sinces. In the their fact that the conclusion of the first that of fig. the the est paragraph he community, in the 註錄 -何用文章乃為君

2. Requisition in consumption was governor fully in the righter and will not been but or The write low-street to premarily means which the very present the many of our property the bearer of our property to a few and the finite that the control of the finite that the

The granative bring fall, the the in ! tary in the see accomplishments in order to prepare on a minute. The at the taffurous of the second bring property of the second bring property of the property of the second second

2 Taze kung and, 'Ahar! Your words, sir, show you to be a superior man, but four horses cannot overtake the toughe

3. Ornament is an arbitrarie, substance in as ornament. The hide of a tigor or leopard stripped of its pair, in like the hide of a dog or goat stripped of its hair

I The duke A. inquired of Ya Zo, saying, 'Tho CHAP IX year is one of scarety, and the returns for expenditure are not suffiment :- what is to be done !

2 Yû Zo rophed to hun, 'Why not simply tithe the people?'

3 'With two teaths, said the dake, I find them not enough ,how could I do with that avatem of one tenth I

4 Yo Zo answered, 'If the people have menty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone."

Interpreture cours to have read eight on without any comme, to \$1. to which case they \$\frac{1}{4}\$ percel me general, with reference ap-

pround was divided to me immuse interested with a march report that the recorpts would be accounted by account of the contract of a march that the records were divided equally also be help their blue rules is any amorganity and the product was divided equally also be help their blue rules is any amorganity.

paragraph up in the translation, politics a tentile being given to the formers and constantly forming after the Chatter But the old in or become as a contraction to the State This was called the law of any, which term -

paragraph would be. Also that for the way parectly is the spetim of common talent. It is which you speak fath superior when. And forces dute fit illines on the top top a had the settle up in the settle up and an electron. Set of another facilities this is the as of agreen recent by a very second of the se I driver retained the good way on approach to the distribute sympathy and authors con-The configuration of the than dynas pure start that the tasks in the tasks and the proper of the or strength of the tasks as the than dynas pure strength the tasks as the tasks there are the contents to the tasks that the tasks the task

Char X. I Threching having miled how virtue was to be exalted, and detunions to be discovered, the Master and, 'Hold faithfulness and successty as test pa neighbor and be moving continually to what a right - this is the way to exact ones virtue

2. They love reann use well him to live, you liste him and wish him to the. Having waited lain to five, you also wish him to die,

That is a case of deligner

3. " It may not be on account of her being each, yet you come to make a dufference."

CHAP Al I The duke Ching, of Chil, asked Confuerum about government

2 Confurm repited, \* There is government, when the priese is prince, and the minister is it master, when the father is father and the non is son."

3. 'Good! said the duke "if, indeed, the prince be not prince, the minister not minister, the father not father and the son not son, although I have my revenue, ean I enjoy it?

10 How to make winter and secrete transfer of seconding to the most of in the house from monotonic frameworth without tours. It is Though the sold the up the court not get free, a use december. Acut on the same products. If the more accurate upon on only with a acprovides to charge that adapted to repetitive forther and the May of the California and the contract of the California and the contract of the California and the California and Californi in this Conferentardly appears to be the enger in which exceptions do he are of plans after in death exceptions by a pietra, and

Best of the state of the second of the secon alling or decourring, of industries, but gives an insulator Children & for probably mented of R is said, are independent of our wishes. To supposing that sites to be transferred to XVI.

11. Then someoners used so until white acc t frage g See the Blob-rang, IL to Ode to 3. I have thinking of setting and also sides on from the

CHAP XII. I The Master said 'Ab' it is Yo who could with half a word eattle litigations!"

2 Taxe h never a opt over a promise,

The Master said 'In bearing litigations, I am like CHAP XIII What is necessary, hospecer, is to cause the people any other body to have no litigations."

CRAP XIV Taze chai g naked about government. The Master and The art of parenting is to acep its offeres before the misd withnut wearmens, and to oract so their with undersating consistency

CHAP XV The Master and, 'By extersively studying all hearning and keeping himself wider the restraint of the rules of propriety, one may thus because not err from what is right."

supremping to a specific enemer to the come factor. A special could be the beforethe stool gives the given an his sty i Al hand. letter of the print was of the commer II A 而食器(食器 distribute 行語 XI he and I want to be to prove along the dainers the State man expressed in State the Martin Bereit Spieler.

With which case Threat to the error of original (F T HK) Little stress 127 and on a West reductate person of or it to be laid on the Li much on the acpressing the disciple's character. They it, and 'to influence to." Il term for the first be reasoners, shat may a fact at a transfer over, shat may a fact at a ut Tour for the differences what the Master ward of him. The employment by Cha He by the to make to be remiest presumer meaning to be possible transmissions a corresponding allows Letter ben. 片音 w take us a fig of amounted words, drieding that figures in country judge eightly un hancing heal.

Two to and enoprimise beforehand. 10 To especie narrow there to developing compagness too sho 大學傳 Ⅳ 忍。■ opposed to Mr. proceeding chapters in tend of elve) cause (军财日泌), and the elber

14 THE ARE OF SOURCESON, AND IN SPRING to FF mind by their se an active rock and to explorated by this list as in the translation. Z relian to that squet of grownsmint alread which Tree-along was inquiring. The Par-竹野 如 - 'Brut und tret ibn mutte,' 以忠-表真如一、commally sed oterani y the sales 46 HARRY OFFICERST PROS VI. ANV.

The Master said, 'The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their had qualities. The mean man done the opposite of this.

CHAP XVII. Chi K'ung sexed Confucius about government. Confucius replied, 'To govern means to rectify If you lead on the

people with correctness, who will dare not to be correct f

CHAP XVIII Ct. K'ang, distressed about the number of thieves. in the State, inquired of Confuence how to do away with them. Confactus mad, 'If you, mr were not covetous, although you should

reward them to do it, they would not steal '

CHAP. XIX. Chi Kang asked Confumus about government, saying, 'What do you say to killing the unprincipled for the good of the principled ! Confucius replied, Sir, in carrying on your governtreant, why should you use killing at all 1 Let your evinced desires be for what is good, and the people will be good. The relation

to Opposite experience treat creams on tree of pour not being undifferen-Superior was one the mare was

17 Gormangert would to ris ton, and mr. PRINTED BY STABILL

M. The Property and hadde owners or the transport of this standard to就有道。 If The Provide a see and when the beautiful to the provide of their seasons of Confinence of billions in representing the an action work, and the life facility and entered complete, to perfect, an incident into all the visit facility and entered complete, to perfect, an incident into all the complete, by taking of the infant. abled. A 10 - A a tild not result to and upon, but I timlf read here have 子之不欲。 grows the land enhancetally that treating 草上之一

between superiors and inferiors, is like that between the wind and the grass. The grass most bend, when the wind blows whose it.

CHAP XX. 1. Taxe chang asked, We at must the officer by, who

may be said to be during unled I'.

2. The Master sa d. What is it you call being distinguished?' Tsze-cha, g replied, 'It is to be heard of triningle the State, to be heard of throughout ha can.

4. The Master said, That is not raity, not dot not on

5. \* Now the man of data it in a what and straightforward, and loves righteousness. He examines people's words, and locks at their countenances. He is saxious to humble houselt to others. Such a tran will be distinguished in the country, he will be distinguished to his coun.

6. 'As to the man of notonety, he assumes the appearance of

·草加之以風, the gram having the ; If however + to understood of the bullet,

DER OF PERSONALITY 1 The I said a columbia efficient blood together in Utilizaterment al, and that inflormes being scinere. It is the week. The distance applying it bedged. 3 If the an editor, then I have been been the in hear catery more stall, many and I have been able to be come her. But it is been catery more stall, the intermediate many being being able more. A The many and I have been fully and of a great officer, who is the hand of a sign, absenty expressed

the This man on carra corresponds, and care All well - ## 12 "the ecountry," 'people gunarally and & will - M M tibe virule 建·通達 to reach all round by my of relatives and multibours. 5下人.—

virtue, but his actions are opposed to it, and he rests in this character without any doubts about himself. Buch a man will be heard of in the country; he will be heard of in the clan.

CHAP. XXI. 1 Fan Ch'ih rembling with the Moster under the free about the rain alture, and, 'I venture to ask how to exalt virtue, to correct pherial of evil, and to discover delusions."

2. The Muster said, 'Truly a good question!

3. ' If doing want is to be done be made the first business, and success a secondary consideration ,—is not this the way to scalt virtue! To assert one's own wickedness and not assert that of others; -us not thus the way to correct cherushed evil? For a morning's anger to disregard one's own life, and involve that of his parents; is not this a case of delument?"

CHAP XXII t. Fan Chih asked about benevelence. The Master sud, 'It is to rove all men. He asked about knowledge. Master and, 'It is to know all nen'

21 How to grant viewer confider their and a conferential with Fast Chale. someren nettagore. Compare chap a. llare. on these, under the last point of the inquery Confus us a mp a Indicates a race of owner in. and perhaps has in on best way to thank here to discover de assous Comerally t Fra Chilb. P. . . Il Pay. 1 followed here by 2 Is there must be reference to the study's well down the Matter's replies emp-I formed from "hourt" and "to nonmal, " second vice

H = [-], 'h)mailf, 'hlauwn.' - Amorning's neger mend be a small thing, but the sensequenous of groups way to it are very tarrible. The case it one of great delugion.

27 Aport prestounted and wemon; - good RECEIVED OF STREET, SELECTION OF LAND AND ASSESSMENT AND STREET, THE CHILD practitions, the standard still finds it difficult to sendorstand the chapter a. \_ hare, being » 先事後得-compare with 先難 appoint to, ar distinct from, 知, in to be in ben 🍇 🌉 in VI, mr, which also is the report of an assuming businesses, and not as special

261

2 Fan Clink did not immediately understand their answers

3. The Master said, 'Employ the upright and put aside all the crooked ;- in this way the crooked can be made to be upright

4 Fan C) ih retired, and seeing Taze had, he said to bim, 'A little while ago, I had an interview with our Mester, and asked him about knowledge. He saul, "Employ the upright and put uside all the errored -in this way, the erooked will be made to be upright." What did he mean!

5. Taze hard suid, 'Truly rich is his saying!

6. Boun being in possession of the kingdom, selected from among all the people, and employed Kao yao on which all who were devend of virtue disappeared. Tang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared."

Char. XXIII Taxe-kung asked about friendship. The Master earl, 'Fasthfully admonian your friend, and skilfully had him in If you find him impracticable, stop. Do not diagrace yourself

wirths. a. T. act yet, i. a. not amundately | their knowledge of tem in the selection of 5. Compare II. zin. 4. 111, 4th sense in the ampliyment of the uproph, and three here all distinuary defined by Trefermenty & See deviced of three despressed. That was their the names here in the Shasehing, Paris 12, 221 making the excited apright send so their love and IV. Shun and Tang abound their windom reached to ad-

CHAP, KXIV. The philosopher Tsing said. The superior man on grounds of culture meets with his friet de, and by their trimbaling halps his virtue."

as in 121 and amplying some degree of dates. [3] \$\frac{1}{2}\$ seems of interest in community of the communi literary exists a and priority

## BOOK XIII. TSZE-LU.

1. Teste to maked about government. The Master eard, 'Go before the people with your example, and be laborious in

2. He requested further instruction, and was answered. Be not weary (in these things)."

CRAP. II t. Chang kung, being chief min ster to the Head of the Chi family, asked about government. The Master and, Employ

Massire of this Book · 子路 第十之(-民) in the major was under the con-三, Tought Na ta Hara as in this said mon at 势 旁之-為他

Book, we have a number of entirent constant to inhorrous for them that it is not them the comments of the State, and the cell ration of the persons. The Book entends to interp Abspects.

7 This security or structure or secretary is known as the property of the security of structure or the security is known as the property of the security of security and security and security and security of the security of the

first the services of your various officers, pardon small faults, and

raise to office men of virtue and talents."

2. Chang kang said 'llow shall I know the mon of vartue and talent so that I may raise there to office? He was answered, Rause to other these whom you know. As to those whom you do not know, will others neglect them !

CHAP HI : Take 10 and, 'The ruler of Wel has been waiting for you, in order with you to administer the government. What

well you consider the first that g to be done?"

? The Master replied "What is necessary is to rertify names." 3. 'So, indied! Said Paredu. 'You are with of the mark! Why must there be such rectification !"

4. The Master and, 'How use altivated volume, Yall A superior

man, in regard to what he does not know, knows a confinds reserve. 3. 'If mames be not course t, lung onge is not in accordance with

The server marries of an arrental community because of a supers what man 6 and HE A MALD ROWSHIE - A COMMITTER THE TANK ALLEY NEEDS IN HIGH, IN MARY ME IN u 先有引,-company VIII. ly 3 The to 元 年间, - computer VIII. by 3. The covered to The Green's to be a second by and the various smaller officers. A Can Hat to the t it year of the drain is of the when to find up were fig. und the prophect found ministers should seeing them the solution, the which to making deals. The 會購。-tompare山川其會路中 VI. 10. though the first of the loss to not a sure a special as a substance which first to do not be sure as in that charge and not truly a loss of the sure as particular to the substance of the sure of the substance of the sure of the substance of the substance of the sure of the

3. The purposes income and de parties income Energy would refuse to make after a as he had nus chambed to be do now. . . A must be to

the truth of things. If language be not in accordance with the truth

of things, affairs cannot be carried on to success.

6. When affairs cannot be carried on to success, proprieties and zousic will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move I and or

7. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires, is just that in his words there may be nothing it correct.

CHAP IV. 1. Fan Chile requested to be taught hashandry. The Master said, 'I am not so good for that as an old husbandman.' He

On this case, the suply would indeed be wide, butter the climan that follows, the ugh starses of the mark. The advisor is enteredially the seasons atoms are still not set out definity. that is, when each man in his relations to what the name of his relation would require. Now in used in the case onto a 11 year 1700 the duke Ch t he d the reput of West age nellow to the introductory by class of particle. The fitter, one VIX six to officers, from the phrase of particle as the particle of the characters and manufactures are that he is a character of the characters and the particle of the par the terminy of the case and results by of the circ superior man reserves end me case that he is summington. altered the theoretical field doubt about and a contract of an end of the manufact of the contract. On the left at Properties form and account and account a ideal that he contract. On the half tener, but some what so, he can an ideal date for alter years, and ought to have been seen what so, he can an ideal date for alter years, and ought to have been seen and seen as the properties for the contract of the contract duke for also years, fod ought to have been so have and never be, he the curve of a find one without subjecting the binds to adject and the curves of a find one without subjecting the binds to have any bill the to a superior to have any bill to be a superior to the wind begin with restalying the main of the duke, that a, with repairing the in comment to the first as superior that the factor and he what the first has a subject to the superior of the first and the first has been appeared that he had the first the first to the superior and the first the first to the first t

portrament in 172 vi. that I bearing when the prince be prince. The factor between Lines and an excession prince be prince. The factor believe, by making or me - its start of the factor believe, by

to in. This view enables us he understand every subject, he congress that he neight get

requested also to be taught gardening, and was answered, 'I am not so good for that as an old gardener.'

2. Fan Chill larving gone out, the Master said, 'A small man,

judged, to Fan Had

3. 'If a superior love propriety, the people will not dare not to be reverent. If he love righteourness, the people will not dare not to subset to his example. If he love good faith, the people will not dare not to be success. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs,—what need has he of a knowledge of husbandry?

CHAP. V The Master said, Though a man may be able to resits the three luminod odes, yet if, when intructed with a governmental charge, he knows not now to act, or if, when sent to any quarter on a mission, he cannot give his replies in maisted, notwithstanding the

extent of his learning, of what practical use is it?"

learness traces him on the two subjects he exection, which he is git use for the boards of the people, to be properly the 'medicarding,' and if, the biddenoquirips,' but they are unit generally, so in the translation. I the feelings, 'dimensa' intermedition, as here, to the feelings, 'dimensa' into semantime, as here, to the translation of the absolute of the distribution of the distribution of the people of the feeling of

\*\* Lessman amperature traces were over reasonal almost \$\overline{

CHAP AT The Master and, "When a prince's personal conduct in correct his government is effective without the maining of orders, If his personal combine is not current, he may usue orders, but they will not be followed."

The Mister said, 'The governments of La and CHAP. VII

Wei are brothers,"

Grap, VIII. The Master and of Ching, a secon of the decal family of Wes, that he knew the commonly of a family well. When he began to have means, he said, 'Hat here is a collection!' Whom they were a butte more seed, he and, 'Hat this is completed' When he had become righ, he said, ' Ha! this is admirable!

Char. IX. 1. Whom the Muster went to Wei, Zan Ya noted as

driver of his carraign

2. The Master elserved, 'How numerous are the people!'

3. Yd sand, Since they are thus numerous, what more shall be done for them? . March them, was the raply,

a His removate conference and in all to a house.

sentermty known as K'ang-abs (NF A). They had, elimitarity maintained an equal and an archaely source in the compress as a life.

春 府 富 to a difficult expression to to attend to the term operation of the original. Liberally at the deadt with in his house, I I For mirrord sometime or run beginning LO simple so that he was a married man, the head of any Way Compare VI vide 1.6 o since and been directed by the influence of Chin hong is family. The ching says the phress in and Wat one the def of his decition Fung ( b) ), oguerated to the Co., managed his thereby." (The that amplaint 拼 to 顺且粗暴之 All to significant of indifference and was in Confidence i the in their impairing advisorable. Our word the expressing automation of the present frame, we sho price and calleforth a corresponde to it partiy tune up and fee between West bed and Fee fourty. We are not to independent that if he with it, was the hold of West.

A. The interference is the control of the ducky for the control of the control of

4 'And when they have been carachol, what more shall be done? The Muster said, Teach them

CHAP A. The Master and If there were (any of the princes) who would employ me, in the course of twelve mouths, I should have done compething considerable. In three years the government would be perfected.

Chap, XL. The Moster said "If good from were to govern a country on accression for a lumified years, they would be able to transform the violently bad, and dispense with capital punishments." True indeed in this anying !

CHAP XII. The Moster sail, 'If a truly coval roler were to arme, it would still require a generation, and thou virtue would prevail

R. A PROPER OF MERCON, WILL DAY 42th 12th CLIBIC IN THE COUNTY NUMBER COLUMN meer a ff 'n oervan, ber hoen with the tweet up in the translation. That endeath is the extend nearing of the character greek in

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CHAP XIII The Master as I, 'If a minuster make his own conduct correct, what difficulty well be town to assisting in governmont! If he cannot rectify humself, what has he to do with rectifying othern I'

Chap XIV The disciple Zan returning from the court, the Master and to him, 'H. w are you so late?' He replied, 'We had government taxaness. The Meater and, 'It must have been family affairs. If there had been government husiness, though I am not now in office, I should have been constitled also it it

CHAP XV, t The dake Ting naked whether there was a single centones which could make a country prosperate. Conforms replied,

Such an effect cannot be expected from one sectence.

The old interpreture take the mine of the state line the fitting, and proper only the the prince's the charge of our by a what he care, is chap a, that he could arrow push to there makes and that the perturbing who is no pred sales A for II - an envariously, and II - III. there would only be the foundation for the wirten bern redered

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> all might have met employed. 4th tonn - I should not been remote and famons t. Happersonness of emiscoprines and on 12th are but that he work, towards the general sufa was to allow those the ratios of my Lifted Little Ton Haller Handson s dissible subject, and sun complicies ? more common in the the than is there are

> 15 How the photometrary and not by a convent per presso on any united with a give-maked

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2. 'There is a saying however, which people have-"To be a prince is difficult to be a munster is not easy.

3. 'If a ruler knows the, -the difficulty of being a prince, -- may there not be expected from this one sentence the prosperity of his

country 11

4. The duke then said, ' In there a single sentence which can ruin a country ! Confirms replied 'Such an effect as that cannot be expected from our souteness. There is, someour, the mying which people have-" I have no pleasure in being a prince, but only to that no one can offer any opposition to what I say!"

5. 'If a ruler's words be good, is it not also good that no mos oppose them! But if they are not good and no one opposes them, may there not be expected from this one sentence the rum of his

country !

CRAP XVI. 1 The duke of Sheh neked about government. 2 The Master and, 'Coul government obtains when those who are near are made happy, and those who are far off are attracted."

put here in the source of in spring, or princes at the first FC, but it is better to take that \$22 the baltroiber contentes the upper to uptil the from states and and the present of the states and and the present of the states and and the states are also and the states and the states and the states are also and the states and the states are also are also and the states are also are also and the states are also are also are also also and the states are also a 12 Mar unesempty. 3 Sommys, to seasons 1 25, rend and, we bill, while a Confusion

CRAP XVII Teze-land, being governor of Chu in, asked about government. The Master said. Do not be discrete to have things done quickly, do not look at anall advantages. Desire to have things done quickly provents their being done theroughly ing at email advantages provents great affairs from being accom-

CHAP XVIII. 1. The chike of Sheh informed Confucing saying. Among us here there are these who may be at led upright in their conduct. If their father have stolen a sheep, they will bear witness

2 Confuence and, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this,"

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In the TR TE moreover are quested of south more, but they are Harry and space and arthur and the me probably founded on this thapsen. was a una lotty in the western further of Lin school another person's another section section between grounds, and it appropriate it. 16. NaPlines here also bresumment to ego, marroy have the idea of escentive, as well as of memoring a 值在其中 empere In the translation expense V at . We can there are independent that a Chair in the other modes which are the first translation of the confined and the second of the second of the confined and the second of the second of the confined and the second of the

CHAP XIX. Fan Chile rescod about perfect surfue. The Master said, 'It is in retirement, to be sedately grave, in the management of hysprese, to be reverently attentive; in intercourse with athers, to be startly oncere. Though a man go among rule, uncultivated tribes, these qualities may not be neglected."

CHAP XX. I Taze-kung asked, saving 'What qualities must a man persons to entitle him to be called an efficer ! The Master said, · He who in his combict of himself maintains a sense of abanic and when sent to any quarter will not diagrace it a prince a communican,

drearves to be called an officer.

2. Taze-king pursued, 'I venture to ask who may be placed in the next lower rank I' and he was told, ' He whom the circle of his relatives proncunes to be film, whom he leady salagers and roughbours pronounce to be fraternal.

3. Again the drample asked, 'I renture to ask about the class still next in order. The Master said. They are determined to be encore in what they say, and to carry out what this do. They are obstinate Yet perhaps they may make the next ones.

he the third time that Fan Ch is a represent of agree of the thereto, a will avoid so genetioning the Mader about 🌉 and the an an early early about mind where the better supposed by some to have been the first in present or the first in present or all perfor E E can ged himse in opposition was form one body having the main anometer "

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4. Ter-hung finally inquired, "Of what nors are those of the present day who engage in government?" The Muster said, 'Pooh! they are so many peaks and hampers, not worth being taken into account.

CHAP, XXI. The Master and, 'Stree I cannot get more pursuing the due medium, to whom I might communicate my instructions. I must find the ardent and the cautiously-decoled. The ordent will advance and lay hold of truth, the cautimeny-decided will keep themesives from what is wring

CHAP XXII a Tre Moster and 'The people of the south have a mying - "A tour without constancy cumont be either a

wighted or a doctor Groud \*

2 'Inconstant in his virtue he will be visited with disgrard

reference to this passage, explicitly it - por not a new land who shares not to constituted A 100 "the appearance of a small man, 中华之人 to make absentle Come to the me men a 1 termedate 外 by wherethe for

WHEN THE ADDRESS AND RESIDENCE AS ASSESSMENT. Compare V ant, and Member VII in 37 Bill to explained so in the translation - [7] 道傳之 The 計載 however grown Att. to Spinored to the days mary by 🏗 🗽 evaluated and expent," Hypomet

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The compared officers and addressed and some processes of the state of the sound of th distinguished as there and section, though the

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3. The Master said. This aroses simply from not attending to the prognost cat on.

CHAP XXIII The Master said, The superior man is affable, but not additory, the minn man is infinitely, but not affable.

CHAP XXIV. Toze king asked saving, What do you say of a man who is loved by all the people of his neighbourhood? The Moster replied, 'We may not the it accord our approval of him.' And what do you say of him who is lasted by all the purple of his perglibustshood " The Master said, We may not for that con lade that he is had. It is better than either of these cases that the good in the neighbourhood love him and the bad bate him.

CHAP XXY The Master and 'The superior man is easy to weever and it the roll to please If you begt to please to m in any way which as not accordant with right, he will not be pleased. But in his

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there we with ething the tight of with

- BARRATAR 1. However, because of a section of the exercision of wan poppingtone of exiline an aline, butte and bergen de corner With In In 18 16 ( -

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AND MADE AND A CHICAGO THE MADE A TARK. mind accrete our sitions waxes \* 17 - there (\$), on its the translations or we may conduc,

employment of men, he uses them according to their expansive. The mean man is difficult to serve, and easy to pleum If you try to please bun, though it be in a way which is not secondant with right, he may be pleased. But in the coupleyment of man, he wishes them to be equal to everything

Caar XXVI The Master said, 'The superior mon has a digmilied case without pride. The mean man has pride without a

dignified case."

CHAP XXVII. The Master and, 'The firm, the enduring, the

simple and the modest are mar to virtue."

CHAP XXVIII. Percell neked saying 'What qualities misst a man possess to entitle tim to be called a scholar ! The Master and, ' He must be thus,—carnest, orgent, and bland —among his friends, see and argent, among his brethren, bland,'

'in one ly served but is almost with difficulty a tere, and and our awarden.' Be " 全材質爾 一人身上 the copation "Marked second to be the class

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ARREST TO TENTE. A. Service, here an subject to his heing to office or not.

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CHAP XXIX The Manter said, Let a good i in ten h the people seven years, and this may they likewise to anologed in ear CHAP XXX. The Master and 'T bead as in not rated people to war, is to throw them away."

25 How the superconnect of a succession set entirely finding to the supplied open from the factor f. the great green, spectrum white the rest of the meters of the measured as a court of the contract of the measured of the contract of the contr the and a small respective of the property of

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# BOOK XIV. HSIEN WAN.

CHAPTER I. Hand usked what was shameful. The Master said, "When good government prevails in a State to be thirding only of onlary; and, when bul government prevails, to be thinking, in the name way only of many ,-this is shameful

Hattofen or rath Pont. 一選川 佛子門 "Barn asked his a. If g seared he're being are was excellently Brown attentions. Pour (那間) wys. In this Real we have. A. obstructions of the Point Long and the Co. the general place of the polyment of the product to the product of the polyment of the product of quelle quelle per or une subject of productions in the constitution of the section of the constitution of the section of the constitution of the section of the constitution. If the description of the constitution of the consti there the whole to be be a contracted to the first that the whole the first the state of the first that the whole the first the state of the state of the first the state of the state of the first the state of the st among presery that the more where where we have the first the first the way in the first which the first which the first which was the first which we will be at the preserve of the poly. When a country we could be truly of by the country where the truly of by the country where the special can interest the plant where the country were the first with the preserve of which he has our proof of these

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OHAP, II. 1. When the love of superiority, bounting, resentments, and covetansness are repressed, this may be deemed perfect virtue.

z. The Master said, 'This may be regarded so the achievement of what is difficult. But I do not know that it is to be deemed perioct virtue.

Coar III. The Master said, 'The scholar who cherishes the

love of comfort is not fit to be deemed a scholar'

CHAP, IV. The Master said, When good government prevails in a State, language may be lufty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold. but the language may be with some reserve."

CHAP. V The Master said, 'The virtuous will be sure to speak correctly, but those whom speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are

bold may not always be men of principle."

attention for the expension of his printer. In His You, his thispier is petred to the priconting, and the file also takes the first part. 6 What are come over an exercise the first part of th form-online we have "the love of supestorty' 使 actail axes 水行 do not go, a a no not alwayed to have their way are represent a fifth with the dates what may move to be my really be duranteen. what is difficult. The point To an to the explored and proved.

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6 A semblah hiner ale abelies ar wegan as Orthodall, alle nor vino word. The 有言 menera these restour on Peanstein. Compare most be enderstood of virtuous speaking and

Char. VI. Nan kung Kwo, submitt ng an inquery to Confucius, mid, 'I was skriful at wrehery, and An could move a boat along upon the land, but nesther of them died a natural death. Yu and Chi personally wrought at the toils of husbandry, and they became possessors of the kingdom. The Master made no reply; but when Nan kung Kwo went out, he said, 'A superior man indeed in this An ceteemer of virtue indeed is this!"

CHAP. VII. The Master said, Superiormen, and yet not always virtuous, there have been, alus! But there never has been a mean

man, and, at the same time, virtuous.

out the moint. A translator is parated to rooder 仁者 differently from 有後者 I have anid times of principle," the opposition being between parent and antique prorrage yes the grown of second a time not be without the other, is write to their decay present to themselve.

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The Master said, 'Can there be love which does CHAR VIII not lead to strictness with its object ! Can there be loyalty which

does not lead to the instruction of its object!"

Cuas. IX. The Muster said, 'In preparing the governmental notifications, PA Shan first made the rough drought, Shielia exemined and discussed its contents. Tsae-yu, the manager of Foreign intercourse, then peliabed the style, and finally Tsze-chan of Tang-II gave it the proper obspace and finali

CHAP, X. I Some one asked about Tsze-ch'an. The Master

said, ' He was a kind men.'

2 He asked about Text-hal. The Muster and, 'That man! That man!

3. He seked about Kwan Chung 'For him,' said the Muster, "the city of Pien, with three hundred families, was taken from the chtef of the Pafamity who did not utter a m. m.uring word, though, to the end of his life, he had only course rice to eat."

It is a time to be the exercise of a structure of the plane of general note ordine, government, and the many has been any or the color, he has been not made on the Charles AKV pay all partitles with this, is to be constrained as a very a Taxwell and the William who the chief manufact that I seeme part the purade con-

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CHAP. XI. The Master said, 'To be poor without marmuring is

difficult. To be rich without being proud is oney.

CHAP. XII. The Master said, Mstog Kung-ch'o is more than fit to be chief officer in the families of Chao and Wei, but he is not fit

to be great officer to either if the States Tang or Havel."

CHAP. XIII 7. Tree 10 naked what constituted a complete man. The Master end, Suppose a man with the knowledge of Toung Wil chang, the freedom from covetousness of Kung-sho, the bravery of Channe of Pen, and the varied talents of Zan Chio. add to these the accomplishments of the rules of propriety and music :- such as one regist be recketed a compress man

z. He then added, But what a the necessity for a complete man of the present day to have all these things ! The man, who in the

mirrorary appears the wink of king that a mout of he state of this ( ) one in the Ch's to company the many of Ewan Chinas to III tail. To remove the mante, the date Hung ambred on him the terms of the public of more affines. The extensions to be deto Kwap's sendiction.

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view if gain thinks of righteouseess, who in the view of danger is tarepared to give up his life; and who does not forget an old agreement however far back it extends :- such a man may be reckunsed a conveners man,

CHAP XIV . The Master asked Kung-ming Chil about Kung shif Wan, say ng, 'Is it true that your muster speaks not, houghs not,

and takes not !

2. King mang ("I in replied, "This has arisen from the reporters going beyond the truth. Hy master speaks when it is the time to speak, and so men do not get tired of his speaking. He haughs when there is occasion to be joytal, and so men do not get tired of its languing. He takes when it we consistent with righteonsnem to do so, and so men do not get tired of his taking." Mester sand, So' But as it so with him?

honorary allies, and the denotes has tone by about to The order to be tensorated of Condemonstration, where ever one only has reme-Accordions on the XX. great officer of the words of his name to producty of Pierra A and no south the Great Con let Tax change in Kinners W. Prantity of the State of Tax of Tax changes in Kinners W. the any of the name of the branch of a war harb strong or section, and that branch of a war harb strong or section, and that branch of a war harb strong or section, and that is the branch of the bra Cowing and I Worklung too the A 12 亦可云云-亦=pile that there ever a largest street of most state, to where farmer on a no designment I supplied the operation the supplied asserts for the appears of the relation to the regarder date. Of king-

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> of West. He was domented from the duke the and was himself the founder of the Europeth

CHAP XV. The Master said, Tsung Wit-chung keeping possess cion of Fang, asked of the duke of Liu to append a successor to him es his family. Although it may be said that he was not using force with his sovereign, I believe he was

CHAP, XVI. The Muster said, The dake Wkn of Triu was crafty and not apright. The duke Hwan of Ohl was upright and

not crafty.

CHAP, XVII. 1 Texcelli said, 'The dules Hwan caused his brother Child to be killed, when Shan Ha died with his muster but Kwan Coung dal not die. May not I say that he was wanting in Tirtue F

smould mean from this chapter to have been a the printers of the empire, who p'es an impordisciple of Rungaho Wan a # 15 .- with tant port of the mean hower during the period of the thin dynaste known as these him Chris

refuge on Cho (新). As Use bead of the Tanag sarms wire Twent L 公子利, the family, at der trad on him to offer the moth-The arms of the characters being an expectation of the standard of the standard of the characters, that these might not be trugged and. The abrongitions the application for the standard being the standard of the standard to get made he contained in modific the city of Pang, which be the life was from the families and the general fedges of the superstandard from the family and the service west a manager of the superstandard from the grants of the first of the grants of the first of the spinished of the grants of the first of the spinished of the grants of the first of the spinished of the grants of the first from after the respective of the first of the spinished of the first from after the respective of the first from the respective of the first first first from the respective of the first fir favore the assessment temple, and have rived - in what Confuence conductaned, she Life in a matter which should have been tell to the 在传表公二十二年 要 in sal tues, us a chop ant, but with a different freezista - 21 to force to de

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IF. The personner extraction of the second of the empire. State ordered was con-

2. The Master said, 'The duke Hwan assembled all the princes together, and that not with weapons of war and characta .- it was all through the influence of Kwan Chang Whose benchcence was like has! Whose beneficence was like his?"

CHAP XVIII I Tase king said, 'Kwan Chung, I apprehend, was wanting in virtue. When the Juke Hwan caused his brother Chiù to be krised, Kwan Chang was not alde to die with him,

Moreover, he became prune minutes to Hwatt."

2. The Master said, Kwan Chung acted as prime minister to the duke Hwan, made him lander of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side.

3. 'Will you require from him the small fidelity of common

present - 倉子利所死 a Confuebus, mare to Munn. a E = E to recitly, redebude awar Chung on the ground of the arrious which its rundered, unity - up a \$45. Served acceptation from that convaded by the disciple of our view appletant in the day. Manager by R symmetrican with A though the 21 A makes out perce than place some Bru 如其仁·睢如其仁者 at an the translation.

13. The strain on Kwan Christ . a convincbatton with Tana-tree . Tuesday do bea

does to order " --- brands with 🔁 its awa verbal form a 'to tange." - 10 ' mot." of 被 (the all tame, & -- the Li Cal, III on it where this is mobiliously on a chargeterretar of the centern verterians. 左托-- the tho-hing V may in A state in the biages of principa under the presidency of duke , the fifth espectant accountly the right was the p a rem of homeur, and the right hand, more print we of the highest acts was continued to that of Cl. an in both points. The most most of the title ion in that but for Ewan China, his when Kean Chang arms from one art syring to the one is that but for Kwan Chang his with the prince of the Tank to the prince of the prince of the main training possibly so his materials to the prince of the rade tribes about them, as the #. We

men and common women, who would commit amoule in a stream or

ditch, no one knowing my thing about them?'
CHAP XIX 1 The great officer, Hairs who had been foundlyminister to Kung-sho Wan, ascended to the prince's court in company with Wan.

2 Tie Master, having heard of it, and, 'He deserved to be con-

sidered Wan (the accomplished)

CHAP XX. I The Master was speaking about the unprincipled course of the duke Lang of Wei, when Chi K'ang said, 'Smee he is of such a character, how is it be does not lose his State !

2. Confucius said, 'The Chang-sha Yu has the superintendence of his guests and if strangure the Irtaniat, To, his the management

Bard by by which is recorded the fathfalrows of a married couple of the scannon project, or a married reaching of the archanom property witness in constant in the action in th (Comment of a say that he were darly ug do Should be a selbe at the first term were merely in the the place Ch 4 to my the major broder. Tharm is no as if this had been the some? thing of these however his a sufficiency words He renderston Change couply to the ground of his entenquent services, such his reference to "the ernal firebity of husband and wife another the common people is very unbappy 📋 🙀 (ged seem, to strangle man sail but to one there with the phrase much be enderstead gaturally of the commit agreble.

10. The owner of Koro-and Wils on anyone THE ARM STREET SO ACCOUNTS WITH ON A PARTICULAR PROPERTY OF THE PARTICULAR OF WATER IT IN ADDITION THE PARTICULAR PARTICU monded the feeble weeks you and afterwards was not unharmed to expect to the same rank with him at search . . . our duke a bin the duken court. a The meaning of the chap-ter verms as the days if all on J the side With For the residenting of these as K step this are the Le Chi Cl from it. Ph. to 19. The name House generally appears to the frent Tal.

The RESERVED OF WOOD ONE ARES WHEN That what to the frame of West 1. God won the benefits spilled of Years [7], dule of West are and ages. He was the husband of Nascram VI have been F Th KAV a a That house she Y2 with E use Whalf V ale 伸載 sagemen hate themely pretting, wederring to the diagrees of h advect. The financia, The country, The country, The Wang-sum Chief. www ELL mile.

of his encestral temple; and Wang-sun Chit has the direction of the army and forces; -with such officers as these, how should he Jose his State ?"

The Muster said, 'He who speaks without medesty CHAP. XXI.

will find it difficult to make his words good.

CHAP. XXII. 1. Chan Chang murdered the duke Chien of Chil.

2. Confucius bathed, went to court, and informed the duke At. mying, 'Chan Hang has slain his sovereign. I beg that you will undertake to punish him.

3. The duke said, 'Inform the chiefe of the three families of rt.'

4 Confucute retired, and said, ' Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince caya, "Inform the chiefs of the three families of it."

It Estimates and respect mater to me many of this matter in the A. Confinite mount may Confinite mount the contract IV mid.

hancrary spithes of Chin Hang indicates, provide the marries of the duke Chies takes as the remark of Cautherin, or his only by his scinisher. Ukan Hing (446), tout plate sequy with intenet, when he had grow out n.a 48), tarely two years before Confuctor's from the duba 以吾從大夫之後 denth a A description all the feeting and ---- LL vis Tim de leaves the madence all the moment properties, so for a morning or forcomplete :- 'my primes anya. "Inform the eather great occasion. Property of as to waste there chasts of it, " this executation on the the hear with the uniter to which shee has being paraphrase complete the mediance by for III. washed, and 🏂 to towards the hody with hut — Rom to it that the prince, do P' 5 2 —

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Ke want to the chiefs, and informed them, but they would we not. Confucius then said, 'Following in the rear of the great otherm, I did not dare not to represent such a matter

CHAP, XXIII Tere-Id asked how a ruler abould be served. The Master sand, 'Du not impose on him, and, moreover, withstand

him to his face.

The Master said, 'The progress of the superior CHAP. XXIV. man is upwards; the progress of the mean man is downwards

CHAP, XXV. The Master said, 'In ancient times, wen learned with a view to their own unprovement. Now-a-days, men learn with a view to the approbation of others."

CHAP. XXVI. i. Chu Po-yu sent a messenger with friendly

requiries to Confucius.

2. Confucius sat with him, and questioned him. 'What,' said be, 'is your master engaged in !' The messenger replied, 'My master in

H. Z. Z. - this was speaken to the chieft to represent them for their desergered of a critical taken in a time to the second of it is morely the respection of the organ stress. The medical when some bester

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> the designative of Chil Ther (19) strategy of the thate of West, and a disciple of the out-

anxious to make his faults few but he has not yet succeeded. He then went out, and the Master said, 'A messenger indiced! A mes-Sunger indead [ ]

CHAP XXVII. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its dottes."

CHAP. XXVIII. The philosopher Trang said, 'The superior man, in his thoughts, does not go out of his place,

CHAP XXIX. The Mester and, 'The superior man is modest

in his speech but exceeds in his actions,

CHAP, XXX I. The Master said, 'The way of the superior is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, be is free from perplexities | bold, he is free from fear. z. Tane-kung said. Master, that is what you yourself say

The temples. Conference had advert with him when in Vest, and it was after he wetter to of his words. Compare Laps and and it was after he western to thus Polyst smit to improve for him.

17 A repetition of VIII, after the second of the words. Compare Laps and and IV said.

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18 The volumest of a strength has in man. which follows the control of anyther productions are pure of the production of a strength of the strengt

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CHAP, XXXI. Taze-kung was in the habit of comparing men together The Master said. Tose must have reached a high pitch of excellence. Now, I have not lessure for thus."

CHAP XXXII. 'The Master said,'I will not be concerned at men's not knowing me. I will be concerned at my own want of ability."

CHAP. XXXIII. The Mester on d. He who does not ant cipate attempts to deceive him, nor think beforehand of his not being believed and yet apprehends these things readily (when they occur). -is tie not a man of superior worth "

CHAP XXXIV. 1. Wer shang Man said to Confucius. Ch'in. how is it that you keep roceting about ! Is it aid that you are an mamuating talker !

2. Confuerus said, 'I do not dure to play the part of such a talker, but I hate chatimany.

the Course would be were course much --- exchange be and organic. In a to judgment. 1917. Saintin operations to the office of the life of the life to the life of the later o

he mis superior? The remark is 'rec al. På Contra moran er ante ura remeral attributest, and not assure our unitary of orthogon. The L xu, so w. A cr thell of the fault darks here by Cho Hol. A specialty. the same it meaning and its winds, are to be tinderstood on tierting home spaints only owned and time reconcerned at the work of the some hiters. Where the meaning is the same and the language of title different, they are to be taken as having been reported by Confusion himself with the racial, me disording a thir rare, the configuration this chapter was reported by the Raster in four different unformeren

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frage, while here the All to adversarious, and e-than' 先世者 to send to expendition to 後覺者 and a 's quick approduction, san who understands through below others. By (ha line Kung La-2 m, honover, taken 30 the two presiding characteristics, and later protects sometiment frame a new Competitor worth " On that Hars store, the after in one CARLEY.

26 Concentrate par representate and the se-The state of the s

CHAP XXXV. The Muster said, 'A house is called a clift, not because of its strength, but because of its other good qualities."

CHAP. XXXVI. 1. Some one said, What do you say concerning the priociple that injury should be recompensed with kindness ?"

2. The Master said, With what then will you recompense kindness ! 3. Recompense injury with justice, and recompanse kindness with kindbess.

CHAP, XXXVII. t. The Master said, 'Alas! there is no one that konwa me.

2. Tere-king said, 'What do you mean by thus saying-that no the knows you?' The Moster replied, I do not murmur against

name of its presentated that he weren and man, with jurious. How for the ethics of Confusion was test I to so ment who kept therein you rekirol (toos the world in degree, 🍎 to perch or most, on a ford, used soutemptor only with militance to traditions protog a nit attended the propose and wish by or he mised to effect \* 固-執 at the destroit

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book a friendly it a roung man would have first below our Chronian standard and their book a procure is a presume taken that the front this chapter, and even below the taken The same expressions are cirricated by Con-forms a task Cho EXIT in and it a them mian 于日.以德報您 則實身 之 (二人) which is explained - He who returned and the comments and the comments of a time who comments of the c the of the person of the world to a person the second to be the second to be the second to be the second to be the second to the second to be the second to be the second to be the second to the second to be the second to the s 45 S meres was sectional rest and the market of the same that the topic the cultivated by to principle was the manus of a themself, he quantitates were entry trivial mackets, where there of any quarts who could be a soon A in one prototype might be dealt with in the may be deal. See the difference are If to have used into a condition of the growth of the dealt of the large and prototype or a good house of the large and a servering or failure may be to dealt of the large and formally for a good house. mish an me were of the group plan of pushion. This Manuer house of horsewar, done not found his defermance to him with

have sits, these in the member that Heaville elect are 1 臭我知,--the invertion for 莫知我, dom'nordinarum. Bernferrei, commenced any to the way in which he purprove a life, with analysism, to much middle source samply the out of be used by the same and the source of dary and for the same angular and the spinish and

# 廢行諸公口季

Beaven I do not grumble against men. My mashes he low, and my penetration race high. But there is Heaven, - that krown me

CHAP, XXXVIII I The Knig po Lata having shadered Tax to Cut sun, Taze to Cung to informed Confuence of its saving, Our master is containly being led astroy by the Kang-po Late, but I have still power enough left to cut Law, off, and expense his corpes to the market and in the court."

2 I'm Maeter said, 'If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so entered. What can the hange I . Lake do where such ordering is con-

cerned 11

what is thus what you are not man around a not be a call by some he have been your. The Lee a boneath I bear to the of the arm, but that is not find he what he was the first that is not find the property of shorts I permit at the committing appears to the other permits to the committee of the comm William (天命). according to one come question Papers are builton (陳月) of Western 知我有其大手。 the symmetric after these manufacts was reshot who knows one, is not that Brown? The Par boston of great effects with one If the photograms there as if it were a made I person in the water, and these of restrict cristics 我耳

Here we use or aniso of the collection of the second of the property of the pr

as I we then some matter as the same one of the most presently for herebox

: The Master said, Some then of worth retire CHAP XXXIX. from the world.

Some retire hom particular States.

Some retare because of durrespectful looks.

4. 'Some retire because of contradictory language.'

CHAP MI. The Master said, Those who have done this are BOYER MUDD

CHAP XLI. Teze-In happening to pass the night in Shih-man. the gate-keeper said to him, 'Whom do you come from!' Teze-la said, 'From Mr K'ung' 'It is ho, is it not?'-said the other, who knows the ungracticable nature of the times, and yet will be doing in them,"

1. The Master was playing, one day, on a musical CHAP XLII stone in Wes, when a man, carrying a straw basket, passed the door

10. Distriction statement with all formers active elect, which this miles Mr. fables? ALLEGATE to MILLOW THERE SO MILHOPPIN LINE | 41 1 辟 M 4th 10004 - 週. a. 其 - the next class, but commentators my that the terms of in a side of any comparison of the parties on the ground of their worthspan. Rober beat to or diffrage from the world.

THE This begit autoristed in Convergent to heal the with the greeted sig was appears to the francistion. Chu, hongrat, expiaine 作 by 超

41 Consume accome of Construction commit of dexpide to an employer, or one was made WITHHER WY SEON PUBLIC LIFE. The one of Sh h mile is referred to the Manne of Ch'ang that the main my te go more than some, and of the department of this can, in Chen-tion The Properties onto " or designation of the the nattle, bore startherns or their. Inc., puthips one of the error weether of the The Tools, and magazes to pur 4 are to presenting the part. We tright translate 471 to another and after a translate to have been and of the property of the property of the same to have been and of the property of the property of the same to have been and of the property of the same to have been and of the property of the same to have been and of the property of t the press defining Chi and Lo. 乳庚, 🐃 42 THE POPERS OF REF OF WORLD WIS MAD King, or Mr King. Observe the form of

42. The represent to a nectago wenger of Convertible cot and, and dental my Converted threat in . That then your was son of the night "have arrived." Others explained by 😩 there aminimo their tunnels of the Chinese, me Beddone this. They who give the names of the burst's dictionary, is see. 28, 120 tone, thep-

His brast is all who of the house where Carbicius was, and said

so beats the musical stone.

\* A little while after be added 'How contemplies is the oneideated abstrace those counds dispute. When one is usen no motion of, he has sample at once to give over his term for yourse i replanment, "Deep water must be crossed with the couties on clinion water tony be crussed with the clothes held up.

3. The Master and, How determined is he in his purpose. But

this is not difficult?"

Char. XIIII. t Tazo-chang said. What is meant when the Bhd sava that Kho-tsung, while observing the until imperial

mourning, was I'r three years without spenking!

2. The Marter and, Why must Kno-to me be retorned to as an ecomple of this? To ancients all I a so Worn the severage duri, the officers all attended to their several duties, taking materiorisms from the prime manister for three years.

By " Bearing to go be reset the expend, it was named to construct any abstractly. I have to be the other town to the sections, and included a 2 fe was revenue and new sections. we If there were a 2 ofter the the 程平→= ※111 元 > ₹ ※ 偏音 □ tarprote this elementation, on if a Z more after the 20, and 30 20 that reference to the we to the of the object 使用工工。 the blish, I be 9. Come to was intended to eliverabe that we seem act or where the most of it has a spire of representations for the second state of the posts of the pos

42. It was presented and the present that the present the present that the present the present that the present the present that the present that the present that the present that the present the p the text of a court sold that Electrical after the tree years meaning talks of the h my Waltery | The To an a same the section of water and as the section of the

The Master said, 'When rulers love to abserve CHAP XLIV the rules of propriety, the people respond readily to the calls on

them for massing.

Tsze-lu asked what constatuted the superior man CHAP XLV. The Master said, 'The cultivate a of numself in reverential carefulness.' And a thu att said faceld. 'He cultivates houself was to give rest to others, was the reply "And is this alit" again saked Tago-Id. The Master said, He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people .- even Yau and Shap were still solicitous about this." CHAP. XLVI. Your Long was equating on his heels, and

Two-chang was perpended to have here green a permose who had their av a perty courte. 已-15年留音+15年4-48.福也. 不放放概意也。·繼申bi managr The spectrum in that they did not does to active themsed the may hance. The expense of a net an eary our. I have tolored the paraghrants 46. How a sore or me arise or excessory THE RESIDENCE OF THE PARTY AND THE PARTY.

45. Revenuer assess after after after profits. primates constationaries of the Children ... 13 W 28 to mill, also not to be taken so the depend of the character to cutting him said but as the shoot thing which he bespabefore him in the prosent. I translate ...... therefore, by re, but in the other mentiones it fad raves the materialism, or consequences, of 1 份已 百姓- the furnished size street, as a designation for the sum of the prosphe, nasoure on onedy po his tiles Ellentine ( 🎉

典) hu-百家姓 the starming of ment would be carried on during so love the negative family and which any our the A partial of attached a 11 2 A, and first on of the proper were pathogs of rules of A combined the attached appendicate note also and to every a building the most wars 百家姓帖, waite is the bear dynamic, errors are tractly got. The termber of those gards in the appear of to W terms Syllabie Dierremary, as trought-d by the fax Dr. Bladget, for 1809. In the # 20 m No. we find a re" rolous reason gives for the entthe director is the game of the affect that the attention is the game of the state and the state of the state five grave conditions of 5 fo and of the four man, 15 to to be concerned, that in the 950 we had a falle alred aurranteen, martanager with 🐴 👺 the there are sures, and it would be become the close to each to actual a different reclinion to the attended 轰 踏,---- YL sardi.

M. Customer's context to an engaperate DEPOSITOR OF STREET, AND THE SOURCE OF aid in pany trace of Configure, but had intepress

so musted the approach of the Mister who said to him. In youth, not kumble us befits a junior; in manifood, do ng nothing worthy of being hunded down; and living on to old age -this is to be a pest. With this he hit him on the shank with his staff

CHAP. XLVII t A youth of the voltage of Church was employed by Confuerts to tere the messages between him and his visitors. Some one asked about him, saying if suppose he has made great

progress.

2 The Master said. I observe that he is foud of occupying the ment of a full grown man, I observe that he walks shoulder to shoulder with his enlers. He is not one who is seeking to make progress in learning. He mishes quickly to become a man.

has so no plot of Landaus critiques house for the wax a very old responsations of Confection tract are from a temperature to an one needs to make (confer or librations with a little board of the little board in the little board of the litt the there & & the deleterare captains the transcription 展足纤生 w that a the vertined 表 = - + + m 矣 - 待 NOW MADE & 1 May with room an applications, and a such contract years I would never broughts on the such that he Thursday of the without more on their explainment -The IS as found of appareting, and in horse for mine the equation; A of (27) (11) and in called by militing the Ath of the fifth Und the printer experience that will are a secure by have the he had be the money " See the true of the army a desirement to be defined 集電咖啡 無如海山南的林 the first than their The first and it where I are not be believed by the second to the Should be team, wheel proton and processes and the analysis of the backers been seen that he like the proton and the analysis of the limit to the analysis of the land to the reduced to Yuan dang to the Leth, it appears and providence required by the proof.

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# ROOK XV WEI LING KUNG

CHASTER I. 1. The darke Ling of Wei saked Confucius about tactics. Confinence replied, 'I have heard all about eacritical vessels but I have not learned military matters.' On this, he took his departure the next day.

2 When he was in Chan, their provisions were exhausted, and

his followers became so ill that they were upoble to rise

3 Taxe la, with evident dissatisfaction, said, 'Has the superior man belowise to endure on this a ty? The Master and, The superior must may sudeed have to endure want, but the incan time, when he is a want, gives was to unbridled Leanse."

Passone of the Book - 衛德公敦 夏豆之事 VIII iv 3. The 如 were + 五. (The duke Like of Wat Ya 15 of red ? inches lagt upon we shall be find and

The consents of the South contained to first the statement as not better than the statement of the South the statement of the South the statement of the statem powers that the state of the property of the property of the property of the state the time received to be in the control to be an among the first produce to the American to the section of heard came a time, record changes at government, letter conduced with references to flavorities questions. extractions of the ranks of an error harren to tak to the error of first. The super-

CHAP. II : The Muster eard, 'Ts're, you think, I suppose, that I am one who learns many things and keeps them in memory?

2. Tese-kung replied 'Yes,—but perhaps it is not so?'

'No, was the answer, 'I seek a unity all pervading

CHAP III. The Master said, Ya, those who know cirtus are few 1

The Muster wid, 'May not Shur be instanced as CHAP, IV having governed efficiently without exertion! What did he do? He did nothing but gravely and reverently occupy his royal sea!

CHAP. V. I. Taze-chang asked how a man should conduct hom-

self so as to be everywhere appropriated

2. The Master said, Let his words be sincere and truthful, and his actions honourable and carried .- such combust may be practiced among the rude tribes of the Scarth or the North If his words be

I How Consection around an east anywhere we would be upoken with reference to the attacks to be sometimed with IV my, on young this Hot, the had presented to right to a tight of the to applying with reference to produce the world at here there is not by the conduction with reference to the weaking. It would at here there is not by the conduction with reference to the weaking. But I have there was able to be received the despite of Conference to the weaking. the design of Confinence was per totally the satur-te there both, and I an ignitial the first paragraph been so manning. There do was thank that I am sameng by the start of if tenterry, to acquire a varied and errors is solding. The their was used in about a solding the their was used in a street of grant method and the consequent of the about a solding the consequent of the about water is a solding the thirty was a solding the consequent of the about water in processing the consequent of the consequent of the about the consequent of the consequence of the conseq this there of the absenter given to the H 📸

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not sincere and tenthful, and his actions not honourable and careful, will he, with such conduct, be appreciated, even in his penglibourhood t

When he is standing, let him see these two things as it were. fronting him. When he is in a carriage let him see their attached to the yoke. Then may be subsequently carry them into practice."

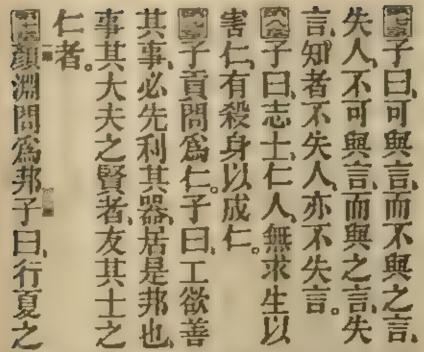
4. Twe-chang wrote these counsels on the end of his such

CHAP VI. 1 The Moster and, Truly straightforward was the historingrapher Y i. When good government prevailed in his State. he was like an arrow. When but government pravailed, he was like an arrow

2. 'A superior man indeed is Chir Po-yal. When good government prevails in his State, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast,

enotine name for the PR the radications permater sty of Shile Chine. On his double-k Mr. thorn't a more words and arrows. servinge. 4. Sit denotes the rods of the such that being down

and by reads up a fill but the means up to a company for a prime and gain orders that a foot the last of the pass and the pass and appears to their given to the translations pend the relations of the passes to their given to the translations pend the relations of the passes to their given to the translations pend the relations of the passes to their given to the translations pend the relationship of the passes to their given to the translations pend the relationship of the passes to their given to the translations of the passes to the relationship of the relationship of the passes to the relationship of the margin fatter of the Period of the Period of the Confession in which the landing three digit Confession Est him on their S P in tectors birth; much theremark 11 F and around be with himself making a trin. In is properly surregit and its ribet. I'd Po yis, are XIV "the bettern of a surrough," prants laid over mark. II - \$1 \$ in the 2. Zector wheeler a straight "handery," but been it - a to understood as extensing to his per replace. or protoco the drawer he sould roll a meel on a le hard have been a fe for a fe hard he hard have to remove a recognitive Terrec. The abstract the services of Toronto years for a complete or one of the service of the servic



CRAP. VII The Master and, 'When a man may be spoken with, not to speak to him is to ere in reference to the man. When n man may not as sponson with, to speak to him is locare in reference The wase err neither in regard to their man nor to to pur words, their words

CRAP VIII The Master mid, 'The determined scholar and the man of vertue we a not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their

Virtue complete

Text-king asked about the practice of virtue. The CPAP, IX Muster said, 'The mechanic, who within to do his work well, must first sharpen his tools. When you are being in any State, take service with the most worthy smrag its great officers, and make friends of the most virtuous among its scholars.

CHAP. X. 1. Yen Yuan asked how the government of a country

should be administered.

2. The Master said, Follow the emains of Hall

I Three and says write through to article, any . There is 4 high the proof on a doubt provide There we have any owner of the state of the state of the superment of the first terms of the state of the superment of the state of the

3. 'Ride in the state carriage of Yin, 4. Wear the curemonial cap of Chan.

5. 'Let the tauec to the Shito with its pantomimes.

6. Banush the songs of Chang, and keep for from spectous talkers. The songe of Chang are trentsons, specious talkors are dangerous."

CHAR XI. Too Master said, 'If a man take no thought about what is distant, he will find sorrow near of hand,"

CHAP, XII. The Master said, 'It is all over | I have not seen

one who loves virtue as he loves beauty.

CHAP, XIII. The Master and, 'Was not Tsang Wan like one who had stolen his aituation? He knew the virtue and the talents

personnels, to me expressed in normalized. A distinctly who plant and submitted all which four births to Yau blue. I The distrible moderably fourtry producted to the more remaindanted support to appear to with reference to the governor of Charles and the source of the more count of a Santo ( ) that the Master approves that appearing a stead or the cap," any Count of a several in the day of the cap, and placed over all according to the chample a chilisy, as if it had the body ' 5. The case was the manus of Since been shour the railing of the kingdom (治天) -- 111 ext. 舞 -- the 'dancers, or 'parte largers the year at different times. According Sail-sking, II it at 6. 11 Al., the sounds to an account traditiont, 'House was opened, of Chang stooming both the scores of Change at the one — Earth appeared at the time and no those to which they were fining. These and she was born at the time of the state of the set of t ettes, Hamouli lakes and Hamouthafter The Cose dynamy began the year with

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of Har of Liu-baid, and yet did not procure that he should stand with him in courf.

CHAP XIV. The Master said, 'He who requires much from himself and little from others, will keep hituself from being the algert of resentment.

The Master said 'When a man is not in the habit of CHAP XV saying-"What aball I thruk of this! What shall I thrak of this?

I can indeed do nothing with him!

CHAP. XVI. The Master said, 'When a number of people are together, for a whole day, without their conversation turning on r gl.teotemess, and when they are fond of carrying out the suggestions of a small shrowdness -theirs is indeed a bard mae."

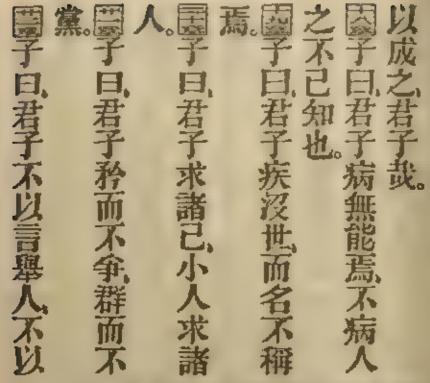
I HAP XVII. The Munter and, 'The superior man in everything considers righter usiness to be essential. He performs it according to the rules of property He tange it forth in brimity, partes it with successfy. This is indeed a superior man.

wordly held parameter of 1. Thing Ran was in the same out of the value will not remark that indicate he was an item say to these Company Vil can also and the test of a life of the last that the same carriers are the same and the same carriers and the same and the same carriers are the same and the same carriers and the same and the same carriers are the same and the same carriers and the same and the same carriers are the same and the same carriers and the same and the same carriers are the same carriers. Demons darks to Change. He was to different in - project after death, whose thing was He and danguages on A Bushers and his it by truy have no ground from which to parameter from a course radical Loss Aust, or from & Die or Wicksweitrer Averbanging on Britiswhich from him be eather Lab time How Ho. that a red under the william dress. See Meanten. II PL : 1 tap of

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CHAP. XVIII The Master said, The superior man is distressed by his want of ability. He is not distressed by men's not knowing bim.

CHAP XIX. The Meater said, 'The superior man dislikes the thought of his name not being mentioned after his death.

CHAP, XX. The Master and, 'What the superior than seeks is

in himself. What the mean man seeks, is in others.

CHAP XXI. The Muster said. 'The superior man is dignified,

but does not wrangle. He is socialde, but not a partisan

CHAP XXII. The Master said, 'The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man,

from faction." The antendent to all the Zas, purephrase. Will in taken me to grade or one and or eather the thing, whetever is be, done made by the own of the phrase in the Gross Pehilomity

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Teze-kung naked, saying, 'Is there one word CHAP XXIII. which may serve as a rule of practice for all one's life? The Master earl, 'Is not kis resourcy such a word? What you do not want done to yourself, do not do to others.

CHAP XXIV. r. The Muster and 'In my dealings with men, whose evil do I blume, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground

for it in my examination of the indicidual.

2. This people supplied the ground why the three dynastics

pursued the path of straightforwardness.

CHAP XXV. The Muster said, Even in my early days, a histomographer would leave a blank in his text, and he who had a borse would lead hun to another to ride. Now, also! there are no euch things."

It was maken expected to an expected in amore the A of the od paragraph, which the Other than the Contract of perms ple have recommended to time different papers why, and figures some common granted

that free in the verbe and and the property in the property in the property of the people was the people the state my examination of the distribute in contains on the immersion of Conwill yet configure and a 斯民也 ~ 見 that 及 ~ area to any time! have seen

the Consequence are such that the second when application in the three dynamics, and the second of the second when the second of the second second of the second se

CHAP XXVI The Master said 'Specious words confound virtue.

Want of forbearance in small matters confounds great plans."

CHAP XXVII. The Master said, When the multitude hate a man, it is necessary to examine into the case. When the multitude

like a man, it is necessary to examine into the case. Char. XXVIII. The Muster said, 'A man can enlarge the principles which he follows, those principles do not enlarge the man.

CHAP XXIX. The Master said, 'To have faults and not to raform them,—this, indeed, should be pronounced having faults CRAP. XXX. The Master said. I have been the whole day

The appointment of the lasteriographer is to a heathethree curious of knowledge, better-louise, office to They were attached also to the feedal courts, and what i conferm anys, in it st, so h a andy days, a historrographer, on any point about which he was not core, would leave a blank in careful were they to record eatly truth. 吾朔及\*\*\*\*\*\*\*\*\*\*\*\*\*有馬云云 This movind nonteness a explained in Ho Yan - If any one had a mess who has be motel not turns, he would bend to se easther to ride and experies 16 : —The commendator Ma (胡天) tape well that the thumbing of the shapter near SA. THE SAMMER OF BENCHOUS WORDS, AND OF

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Mann or san. This mattenes is quite involval.

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her dod, 'in an empty prace can have sweller on soy man but the clear more trutes. Duty superbonded to remain the morning elevating, and stronger my makes who as I provide all providently seem unergo want of the flow clause of the chapter may a granted, but the second to add to secondance with kindly. Owners by hearing, Sina siny be consulored so the teamure of the bruth in the rate and thetaphysics orbits he had both after all oyu arms of more one for the most part beneath the highest expective of the

\$2. Так такжелет от чег выпочения деней? patience. It is said, of momen and small charge them, he comes had to the conductor of having so faults. But I he do not charge to have go on to their sompletum, and them, then they so on to each sympleton, and

38. PRODUCTION OF OUTS AN AMERICANSPORT STATES AND THE OWN PROPERTIES OF TRANSPORT AND STATES AND ADMINISTRATION OF THE PROPERTIES AND ADMINISTRATION OF THE PROPERTY AND ADMINISTRATION OF THE patent of acquarthets and reflection on each what in the scattering the The The start was firstly Many communitation say that Carhave to the path of daily which all more in manufact transfers the though which below, and their stream relations, forward pursue, and man, that if ever was really then with himself.

without eating, and the whole night without eleeping -cooupied with thinking. It was of no use. The better plan is to learn.

CHAP. XXXI. The Master said, 'The object of the superior Tuen is truth. Food is not his object. There is ploughing .- even in that there is cometimes want. So with learning :- emolument may be found in it. The superior man is arrious lest he should not

get truth, he is not anxious less poverty should come upon him.

CHAP XXXII. 1 The Master said. When a man's knowledge is sufficient to atlant, and his virtue is not sufficient to mable him to

hold, whatever he may have gained, he will lose again,

2. When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with digmity, the people will

not respect him.

3 When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety -full excellance is not reached."

Could be translated in the translation that have been another of the law seems to end well seems. again we translate if ty 'treath,' so the heat terms.

they be in the maint of ploughing, —i. a has more and measure and was out to or recommend to the control of ploughing, —i. a has more and measure of the the control of ploughing and yet a fam to recommend to the control of planting of the terminal powers, is not or premaple, for their information. In the Valle, of the telegraphic fact, is not or premaple, for their information.

\$1. The supreme man amount our more age, In the encomment that accordings on

term that offices. The caper, or white. Want parties, and to excurrence or owner or excess

CHAP XXXIII. The Master said, 'The superior man on mot be known in little matters, but he may be not usted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little matters."

CHAP, XXXIV. The Master said, 'Virtue is more to man than either water or fire. I have seen men die from trossling on water and fire, but I have never seen a man die from trouding the course

of virtue."

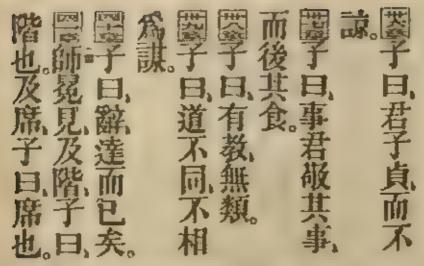
CHAP, XXXV. The Master sant, Let every man consider virtue as what develves on humself. He may not pield the performance of it erem to his beautier."

horses. For Recon were — A man many browinder to utual, and he may be brusted have knowledge equal to the management of a th what is good. The way of the A or the his other (fit is ), but if he have not being a shadow and her. The way he have when which and head of free the hard with what or give he will too は 1 to 他 2 + of 動 2 bolow, 2 格民言, riar Zhave 民 ar people for their reference さん phrase to may the people' is analogous to savetal others, minds as 鼓之 舞之.典之. to drum the people, to depre them, to rettee them.

25. Here is known that our manual was also that mand was , and harde caracters. (this Hat) =yr-知我知己 the answering hear is our book of the and-vehicle. The state matters are nominally better are not not seen by energy statements in which a stall surrect mass may construct to dell tes, which assume them will be furnished with those The Laurence or act that the part of one few ter and one too. heat of that attained restrict to a feater and feet what prevent on these by latting it in the common of the prevent on these by latting it in the common of

OA VERTE BOXES OF MAR THAN WATER OR STORE 民 atme-人 AND PETER OF MITTING IN MAIN. the peoples relation to a representation on and peoples relation to a representation of the people of the contract of the cont and singularitoms count of that vertee. There have been marryth for their boythy a welfor the turn, as well no for their day, out both 4 of Halpriedm' thaddhonesins cometic The want of fire and water to surthin only so mount test) to be form thought a ring of the best to him that wider or the See in IY The

35 VAULUE CREMENT AND RECOGNISSES WE leture was. The old marpentum take 🏗 14 the same of 'sought. Che Hat pertainty bewith the necessaries will place of the Land of the Lan Ven says. "The way of the delictor a pro- takes to be in the suit person, but the A found and for reaching. He will use for fell following recalls him to the yel.



CHAP, XXXVI The Master said. The superior man is correctly

firm, and not firm merely."

The Master said, 'A minister, in serving has CHAP XXXVII prince, reverently discharges his duties, and makes his emplument a secondary consideration."

The Master said, "In teaching there should CHAP XXXVIII.

be no distinction of classes."

CHAP, XXXIX. The Master said, Those whose courses are different cumust by plans for one mother'

CHAP AL. The Master and, 'In language it is simply required

that it convey the meaning.

CHAP XLL. 1. The Munic-minster, Mich having called upon han, when they came to the stops, the Master and, ' Here are the steps." When they came to the unit for the quest to sit upon be

there is a used bare to the myse whealt of specifing any more of the testines of more two fivestipous the Yarkonic Both it and the period of the first print con it was a vite marking potent. The old man proin con it was a vite marking in teaching their about the conditionary of in teaching their about the conditionary of interestination. sutoligent base which may be absent from nick am Elly grade y

with the 🐉 last to the todaystrud with 🕸 🗗 We have to supply the subject- a minuter

W as IL VI 22

At You consummer time, of Practice. to good 1 or no find among them the different stames of good and back. Thus to the offers of physican even intuition and of pre-thes. The daments the talent were employed in the temperature states to measure-grantery employed his affect of measure, partly because their settle of breach may be brought been to the livering was more than early entry series, and made of good, and there is no assembly (the partly than they might be made of some me on

M. Tan personna scal's reasons to access as temporp \* 不富復論其類之意)

30 Appropriate the entertain differently for enterente de l'auton. 🌋 ju bin geit fenten best fi du 17 THE PARTIES RESIDENCE. The H tofore and me that there evall he any green differences is the meaning of themse read is the sexual still

10. Primery over the spray busy to be used and My may be send both of speech and of style.

41 Communication of Constitute our ran · 師· · · · · 太師 111 AAM BALLET

said, 'Here is the mat.' When all were seated, the Master informed him, mying, 'So and so is here, so and so as here.

2. The Music-master, Mien, Laving gone out, Texe-chang asked, saying, 'Is it the rule to tall those things to the Muste-master?'

3. The Master mid. Yes. Thus is certainly the rule for those who lead the blind."

the world . - the \$ 20. w to \$ 1. - att and underteed the min of him homest. . 2 toon. Many hard some by Confuctor's house, in provinced by Francisches in the words of under the ease of a guide, but the man met hier. Confusion to Mist, in the preceding paragraph.

## BOOK XVI. RE SHE.

## 有季孔路排

CHAPTER I. :. The head of the Chi tanuly was going to attack Chwan-yu.

2 Zan Yû and Chi-lû had an interview with Confusion and mid. Our chief, Cht. is going to commence operations against Chwan-yd.

- to 'The shind of the Chi, No. 16.1 Throughout this Buck, Originates to spoken of wift, F. The philosophus & ung. and toons by the designation - or 'The Master' Than. the style of several of the chapters treattle out this dis attenues of Confusion to which we have been second and Pring these for commission, one communicator Hung Kwell ()# 🚁 ), suppressed these is belonged to the The (148) surning of these Auginots, the other tore attached, whose check could not appear to

Enantes es para Book — 字 庆 第 Bucks talonging to the Id (個) re-This empression however, to not observed supported for extens the season that removements 460

impositive complete on this cater or this Cal PARTER DE PROCESSOR PRANTACION À MONDE SPAZIE, AND MERCEN SAN TO AND THIS TO YOU ARRESTOR THE \*\*\*\* · 季氏如季孫\*\*\*\*\* III t. Chwen-10 was a small territory in 14. whom ritter was of the ---, or eth under if the hility. It was one of the States walled the

3 Pontre and the estate of along resultance

A Vor, in regular to I was to gage a few est has reppor lad its ruler to greate and at rive to the emiler I Hang moreover, it is in the most the term of our State and its rues as a minuster in desert or a series with the soveregge. What has your chief to de with attacking it!

5 Zan Yu and that master wishes the thing neither of us

two ministers washes ..

6. Confuence and 'Chair there are the work of Cha Zan,-"When he can got forth his also to be taken the plant, the ranks of office, when he drais houself with to so in a tree from it, How can be used as a guitar to a to d man unto dies but support him when lotter by not taken I on up when fund !"

7 'And further, well qual winages. When a right of thenevern excepts from his cap, and a tire or river of just is injured

in its reportory whose in the terms.

with a make discontinuous and on the discontinuous and the art by modulate surpers on the particular tensor of the art of states and punch, as execuse of pulsess of \$ for a suite or and bear as united by which would accomise outs from the affect \$ 2 for a suite or and accomise outs from the affect \$ 2 for a suite or and accomise outs, and

the presence of the service and once and or a service and appropriate the headers of the trace of the primery of a way or and a service and a service to be a service to the service service and the service to the service service and the service service to the service

8. Zan Yu said, 'But at present, Chwan-yo is strong and near to It if our chief do not now take it, it will hereafter be a sorrow to his descendants.

o. Conforms and, 'Ch'in, the superior man hates that declining to say- I want such and such a thing," and framing explanations

I have heard that rulers of States and chiefs of families are not troubled jest their people should be few, but are troubled lest they should not keep their several piaces, that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their we eral places. For when the people keep their several places, there will be no poverty, when harmony prevade, there will be no scarcity of people, and when there is such a contented recome there will be no rebellious upsettings.

11. So it is - Therefore, if remoter people are not submissive, and

tory active, in the Chamerica, a 22 was the tire of exerticing. The class of Gloven 78 Since was the chief of Cheen you expand your of attaching little ? The to would district pounded that becare hous in probably the several severeign of the Dhiu dynasty) to be the terd of the Mary are attained that at page 15 hours, may be that the three families had seen the energies offered to it. This is sail quarryed at the demanding groups of the had him leigh above any more in solutions of office a large court the energies. May be the chiefs of the attached flatter to of the The energies at the present appear in the distribution from the former during at the department of behind. It is the distribution of the attached flatter to during a to the department of behind it is the distribution. mace affect orestoris, hi dash may and the manufaction of the same butter in Block-but, which was the understand with suferment to the Oak where Mines IL 任用成之中。 Ware Yin Chile up Wat as a 新聞 where this is mention of the moore than Thomas yil was be quotes thin test (and onapter of his remains on vitable) at to give Li he occurator of a part our the Particles 5 夫子, our manage. there exists and the state and and grain. The state that of the Classical to good baseous these epictes only the prince had the presume grapher of ancient times. Bosto trace him

properties of the princes I married be the having their how dared in officer of letter their letter and executed their their selective by a datasting time. The England of his ex-- 公家之臣, 'a maintair of the dottel

the influences of civil culture and virtue are to be outlivated to attract them to be so and when they tave bean so attracted, they must be made contented and tranqual

12 Now, here are you. Yo and Cl to assisting your chief. Remoter people are not submissive, and, with your help, be current uttract them to him. In his own terr tory there are divisions and downfalia, leavings and separations, and with your help, he cannot preserve it.

(3. 'And yet he is planning these hostile movements within the State. I am afraid that the sorrow of the Chilsun family will not be on account of Chwan-yo, but will be found within the ecreen of

their own much

back to the Shang dynamy and others only place. From the peace Conference special the to the early from all the China. There are peacetable-manufactural and another interaction of the transport of the shander had in the text. 7 Cha Hat example of the share function, and especially of the character of the charac plan 見 b 野牛 a wild has distributory mays it to like an on and goes on to M 自 木 of 'hopedigraph' The 木 自 謝 部 wys that 肥 and 邱 are different ferme the this proper man acts of a Christian control. I will-Ben black that The fewer is the every fertimes. That would not be kept to a pre- or suffer-Black green. Purings the character is, by rain take for 主 g. The regionals of 灰 extension down to the east of the paragraph. It exe 為之辭 elle weekle exe 為 wee 溝

time of the city in A was cast hardly trader. especial this purple of Chronicaria. 11 The to to be understood with a highest force, to make to was 1. 41702 12 不能来 不能 The same on the application of the Hone of the City family as content up the give amont of Lit. and pad incommenting to any straight to the time representative beautify on thom. 13 4: 11 之内 challet amply =70 周期 \$2, "teach my make a wreen \* ---- to Extractly after He You had in this pas sprayers, and the show seems ZZ, T will, one Conductine same the better to the property of the large of the larg

Char II I Confuence said, When good government prevails in the support, coremonies, music, and pumitive his many expeditions proceed from the son of Heaven. When and government prevadata the empire ceremonies music and paintive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, it e cases will be few in which they do not lose il our power in ten generations. When they proceed from the Great otherrs of the princes as a rule the cases will be few in which they do not less their power in five generations. When the subschary ministers of the Great ficers hold in their grosp the orders of the State as a rule, the cross will be few in which they do not lose their power in three generations.

2 When right principles prevail in the kingdom, government

will not be in the bands of the Great office. a.

3 When right principles prevail in the kingdom, there will be no discussions among the common people

SELECTED ENTERPORTE THE VICENCE OF STREET AND POST IS ON THE PROPERTY OF STREET, WHEN TO SERVICE AND THE ARMY SERVICE AND THE ARMY SERVICE AND THE ARMY SERVICE AND THE SERVIC atterances, C afterm and reference to the disenganced size of the black in, word the end of the process of the process of the process of the black in the black of the -compare EIV 1 AF fig are t be taken out out I want be apulsed of an engage affairs bett together, or in the immediation. We read of anly to A 2 B State mattern & fort of a superfillers. and west worth and worth and of hims fig. a w time grounds the state of gabin affairs.

E. THE COMMENT ADDRESS OF ONE OFFICE TO JOHN WHICH I IS ROTHERING STRIPS INCH SECRET generally emilions in a cula. W. C. " - Al I befreite dimensione," t. a. abert

CHAP. 111 Confusing and, 'The revenue of the State has last the ducal House now for five generations. The government has been in the hands of the Great officers for four generations. On this account, the descendants of the three Hwan are much reduced."

CHAP. IV Confucius said, 'There are three friends ips which are advantageous, and three which are injurious. Friendship with the upright; friendship with the smeere, and friendship with the man of much observation -these are advantageous. Fromdenip with the man of specious airs, friendship with the manustragly soft; and friendship with the glib-tongued:—these are mjerious. Char V. Confucius said, 'There are though men find

enjoyment in which are advantageous and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and muse, to find enjoyment in

# Transplanted by the variety of the control of the control of the particle of the particle of the control of lie to to the annuls or duke Histon ( ) and | transa mercunous in the M 👸 (t so mist after almounts Chang, Record Chile, and Tag. the them lime the most during been about 正我去友人, after \_友 the chartheir firms off-era so that rest che women that order for a slwage restal and - 25 "> are greated and here and to the proced of chapter. It is ment but a rough. The later Person are the shows families at the my all deepen to be from dished flower we to professional appears to have fallow into a minusky is obsumerating the fear-bends of Im Children is who had a local strend the government of Lo as Wil The Ping and Home as The ( ) death almohis falling and would not be used therefore to keen the gurery world to his hands. The right enumeration w

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dress promountains and in these different

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speaking of the goodness of others; to find enjoyment in having many worthy friends -there are advantageous. To find enjoyment in extravagant pleasures, to find emoyment in idleness and sauntering; to find enjoyment in the pleasures of feasing .- these are injurious."

CHAP. VI. Confucius sold, There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak .this is called mehices. They may not speak when it comes to them to speak .- this is called concentioent. They may speak without booking at the countenance of their superior, -this is called clindness.

Crear VII. Confucius said, There are three things which the superior man guards against. In youth, when the physical powers

stantistings. The leading wood to end do 4th joil rank and eleme? Without looking at the tune, for here suppresent on, as in VI and constitutions. In a loane substitute is a strong In all 16 to per amone." The fire others are Mit . to ur fe, " joy," to delight to." TO AT 新一郎 - 節之, in it to a work, 'to disinthateremoniumed as secondaring makes the infoculous of projet ty and harmony the startent is asself as barring as exemplify both of there things. Se primarily, to sail borns affidulation for provide times was and reference Er, fanting in mut self-muntpense. shading says a gloss, but ng drinking mensis. Western, &c.

4. Torner andward by tenhalos to ortente by me ATTORNOOM OF THE PARTY 相子 ment dang to the Hal, denotes here to mak both

octinionation. La foure whether he is supring attention servet . The general principle a thirt there are from to speak Let shat be spaceed, and them three errors well be avoided

 Тип тами мерен чести, кариени, кру ана Lineways fully serviced will also specifically 'hitorel anel breath.' In the 171 Aff XXI, A. 有血氣者=fall human tortoge. Here the phrase frequiralentie file physical power' "In \* 12 'not yet without," the glam in the 聯行 · 方動之時 the time when the t ere must be most. As to what persons relating Conforms stay been supposed to easily between the state of the physical powers, and tur sevara Yiota Dilameted that is not devel ped. Histog Ping orplains the first muture. 49 Them the physical powers are still weak,

are not yet settled, he guards against last. When he is strong, and the physical powers are full of vigour, he guards against quarrelmoneness. When he is old, and the unusual powers are decayed, be guarda against covetousness."

CHAP VIII. t. Confucius said, There are three things of which the superior man stands in aws. He stands in awe of the ordinaures of Heaven. He stands in awa of great men. He stands

m awe of the words of sters.

2. The mean man does not know the ordinances of Heaven, and consequently does not stand in owe of them. He is disrespect-

ful to great men. He makes sport of the words of sages."

CHAP, IX. Confucus and 'Those who are born with the presention of knowledge are the highest class of men. Those who learn, and m, readily, gut possession of knowledge, are the next.

tigeor, and hiddigeores to first will inform the body. By the enjoyier time a guarding against those them things. I suppose it is meant that he Punther that they are to be guarded against

A Continuo of the expenses and the REAL WAS IN BREAKLY TO THE THESE TRIPLE OF THIS S. The some transport and Karl according to the Hot means the morninal tracking on the Renal by House. It ghaders the matter of other area area to appropriately to the such and on practic house. The this interpretate that it is parase to distant the short and appropriate to the parase to distant these are appropriate to the parase to distant. Beaten's moral administration by remoderately punishments. The great own are men bighto pearlish and great in weadons and virtue the Friel mersener, who have been raised up by

mad the attermentations o have but baseled their So, the contrasputative but the A committee of once a more general and a large year of the phrase

E Priers Charles of 1820 In MILATON TO Blocktaber for the or classes, see on VII tie, where Confusing Seriesms for humani being ranked in the fire of the closes here gaptioned. The modern commentators my that men are differented here by the difference of that A a market an ableh an Morthem a Demandery part II, will be observed an the doctorary and by constants tenture, and and new is orphalmed by A. 16. and theremightly applications/rep. It is not to be Blay too for the training and rating of mealing, somet with the meaning were. 'they

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Thuse who are dull and stuppl, and yet compass the learning, are another class next to these. As to those who are dull and stapid

and yet do not searn -they are the lowest of the people.

CHAP X Constitutes send, 'The superior man has nine things which are subjects with him of thoughtfur consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his care, he is anxious to hear distinctly. In regard to his countenance, be as anxious that it should be benign. In regard to his demeandur he is aux ous that it should be respectful. In regard to his speech he is assist as that it should be suggeste. In regard to his doing of business, he is anxious that it aloned be reverently careful. In regard to wast to doubts about, he is anxious to quertion others. When he is angry, he thinks of the difficulties that unger many involve him in) When he sees gain to be got, he thinks of righteeness.

CRAP. M. I. Confucius said, 'Contemplating good, and pursuing it, as if they could not reach it, ocutemplitting svil, and shrinking from it as they would from thrusting the hand into boiling water -I have seen such man, as I have heard such words,

2 Living in retirement to study their aims, and practising

here with policial effort, elithough such effort our our upieze cartiers and armediate with his majorited, is the time of the 📳 :

the foretrayen is better a line sum correspond to the

parties strip, and reduced arran 2000, and no local the great mentioner I Yes and Tal-hung

Altered their I. The own first classess from and in the own paragraph are are alteredized of 16 Best transmise a tamoun south at same and my only other party of the leading to the leading of the leading o THE APPROXIMENTAL IN ARCHITECTURE THAT ARE ARRIVED THAT ARE ARREST OF THE OWNER OF THE PROPERTY OF THE PROPERT test con enter I not by I the restriction of the a life in the mention for their sime was transits on and yet the many words of the unit string on these straying them, fixing latter were married;

11 The conversation of Converse option the sent times. Sort may among the arrangements

rightenamess to carry out their principles -I have seard these

words, but I have not seen such mun."

Case, XII 1 The duke Ching of Clil had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. For and Shirm'l died of lineger at the foot of the Shau yang morntain, and the people, down to the present time, praise them.

2. 'Is not that saying illustrated by this !'

CHAP, XIII. .. Chan Kang world Proyn, saving 'Have you heard any I some from your father lifferent from what we have all heand \*

2 Po-yh rephed, 'No. He was standing alone once, when I passed below the hall with hasty stops, and said to me, " Have you learned the Odes On my replying Not yet, he added, If you do not learn the Orles, you will not be fit to converse with. I retired and studied the Other.

12. Whatever exercises statute and classes BECHOOS What the . Swarp Operators arrival The sale of a sale of the sale to stands it simply a property from the complete and the standard of the standard it is the following the temperature and has from a few and the standard of t he capitaled, so as to increasing with the may have the designation of (1)

Such raight the diament is in Hos have been fitteent of this. The disks Ching of Clife. --become early death and hed being away before TTI to D. and C. such to see TI and The be could have an expectantly of all wing a dail minimum a Thompton at the county in the department of the d

13 Confession b teamperstone on our one say

3 Another day, he was in the same way standing done, when I passed by below the buil with linsty steps, and said to me, "Hove you learned the roics of Propriets ! On my replying "Not yet," he added, 'If you do not learn the rules of Propriety, your character cannot be established. I then return, and learned the rules of Propriety,

4. 'I have heard only these two things from him'

5 Ch'an K'ang retired, and quite dengt red, said 'I asked one thing and I have get three things. I have I eard about the Odes. I have heard about the rates of Propriety | I have also heard that the superior man maintains a distant reserve towards his son'

CHAP, XIV The wife of the prince of a State is called by him vit zax. She calls benefit us, an revo. The people of the State call

異間手, Mara pro sise (1 ) or buring sire stands squal. The 尖石 美人to be bear eco ) hourd exflorent andrustions 1 . o. On 🚉 here, and the next promptagits, see on VII. next. designative to equivalent to chelp-most. Before And here and below, we stand supaby a 🖸 🧸 🖮 71 II vin 👍 The figur of the 🎢 is to make the whole - what I have heard from him are only those two remarks. g. Composition to an elementary by # -- Fig. hirl is in best to transmiste it generally

he Assume how the the ways or a source. This chapter may have been species by Con-ficient to meetly some disorder of the trans-ted diese is as I theatern to that other. The different apparate on may or three explained so-賽··與巴魯者 take who to here brose

一扶. 'to support, to buy, or that then movemen mather's proath or a girt. The willy modestly on'te harmet Aphil She has noted The old interpretors take—grant naturally— 者夫人の君之夫人 our process A subjectively was with reference to the offers of the wife to promule ever the interpal wenter of the parent. On this year 君 友 A in the document halp-most . The statuseacher of a prince make of this by the style of 資君, 'our prince of mulii v rise. Abor

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her cause ro-zave and to the people of other States, they call her E'wa ustko cur s. The people of other States also call her caux TO-ZAS

that example of mindows has wife one eigent had no contain to incline he adjusts in that to the period of other States, or mostly to a sold so they styled has a west just so help of stad in case. The prophe of other States much of the demostro topy much.

## BOOK XVII. YANG HO.

CHAPTER 1. | Yang He washed to see Confucius for Confuents would not go to see him. On this, he sent a present of a jug to Continues, who lovering chosen a time when Ho was not at learns went to pay his respects for the gift. He met him however, on the Way.

2. He said to Confucios, "Come, let me speak with you." He then usked. Can he be called benevalent wer keeps his jowel in his

Hanson of then Book -- 哪貨第十七 transport with the prescriptions of the History Ward History Care History History History History Care History Yang He No er ska tue last rook wan the former. It sentant so rengimes.

I PARESTON PORTO BLY CONTINUE TREATS wave of a more a large for the and also we wontry draft has a Yang Ho has me also we a way on find then being on the same chief

bosom, and leaves his country to confusion? Confusion replied, 'No. 'Can be be called wise, who is anxious to be engaged in public employment, and yet is constantly being the opportunity of being so! Conference again said 'No. 'The dave and or nite are passing away, the years do not wait for us - Confucius said. Right: I wall go into office."

CHAP II The Master mid 'By nature, men are nearly alike.

by practice, they get to be well apart,

Cusp III The Master said There are only the wise of the highest class, and the stujed of the lowest class, who cannot be changed .

the Hera, a present and its see his addises. But are unitary writing to make the cut on the ladings of his property a fragility confused of a horse not the makes one attendant of the cut of the makes one attendant of the cut of the the a chapter comment, Tang the was and the or put or appear to get the support of a man of Conflict of trappears on, and fracting that he ways would not end on him he adopted thems podents of mosting bits a page at a tenso when, Confide a was not at home the time of conmoney requiring that when a great did or soul a present to a school and he was we co and his house on its arr was, I mad to go to the afficure house to outcoverledge it. See Hee Li Cht, XI Seet, III. m. Re went the wood fifth 1965 presents fout, properly before a cope to or Confluence, homorous was not to be entire uni-Bo after through (H.S., the of worth ) His o dietrig any ay from tome ( 🖰 ), and went to call an hers - 對 打 利 definition confunts, but entrares but the meaning a only easily to we make his emetry in rundamin . At 1 west of C to 416 mone, frequently, Hill Mar out the rate a hard at an extraorded each the 日 supplied before 日 我現 與 to , water The reason we to the real chapters in the distinguished and by the old marganize, a start o is many cuted in the Your statehere one attend of in the translation by Est. to wast the

"me absolute reconsidered on a complex a time tan to with the notion of fit we went chase out and the out has and by assessment with which the poets of good an interesting

with a wind and entray. The more ne was the are and desposition for I fler in 2 Front end a dimen they are, at their more near yell ha Chamber of the company of a bound on the start of we take the process is the sense often or or or the pean of the April 19 and the striple Whilst that may be on actor on or enformed things, well A & all lake one account, they are HE if the been want on by enemnal then a three p had so forther on to worse a second material life who will be a what again the beginning the superior team and to see I medianestical search post, be-Breme the riveto man - man havens #1

He lords, if is true that sumply perhaps total —of the difference among mon tre ve of

I could be received being the course the first The record true. To 🌉 would make to be carried should we hathe dies too of the purfer a good 2. This mirrorman in this columnities on come ? the point mature of all more Modern

CHAP IV 1. The Muster having come to Wilchaug, heard there the sound of stringed instruments and sugging

2. Well pleased and smiling he said, Why use an ox knife to

kill a fewi l'

3. Taze yo replied Formerly Master, I beard you say .- "When the man of high station is well matrix ted his loves men, when the man of low station is well sustructed be to easily ruled

4. The Master said. My disciples You's words are right. What

I said was only in sport.

CHAP, V : Rung-shan Forth when he was holding Pl, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2 Texe-in was displeased, and said, Indeed you cannot go!

Why must you think of going to see Kung-shan!

communication, to get over the differ ty my! 3rd tens in amillingly that ther are the 自暴者 and 自東者

4. However small the appears of a confidence THE SHARMS DESCRIPTION IN PROPERTY AND were smotte or surround | You-chang was in the district of Pi. Tane-you appears to the -manufacture of them Fig. 22. 🔁 the selbest utring of a accuscial instrument, used here he Lu Lite 160 stringed testrements generally

To we read, "The terms was married Wat High from the position, presupptions and favor alder to miniary operations, but Tues you had been oble, by his course, to transform the pergits and Mr need surrements and strigent. To was about Fd 2:01 (12) by designation of Rewhat made the Master glad a grown to a confederate of Yang if he and exceeding

An es baide a arge and ordered, and and outstancy he the duality of a fort Confusion attends y 1 the Trange + 君子 and 小人ma dame to dieglure of rank and me of challender A arr maily empionyed 1 \* 安分從 they restore their all and after their superway · 二三子. was the state of the state of the form of the head | | . . . . . . . . . . .

5. The turning to believe Congruence was the Charge to 40, 10 MF Bir PERSON THE ABBUILD CHEE searche. Know that To also relied and Expeg-

3. The Master said, 'Can it be without some reason that he las mvited ME I If any one employ me, may I not make an eastern Chan !

Char VI Tszo-thong asked Confuents about perfect virtue. Confuerus said. To be able to practiae five things overywhere under heavon constitutes perfect virtue. He begged to ask what they were, and was told, 'Gravity, generosity of soul, succents, carnettness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincers, people will repose trust in you. If you are carnest, you will account Ish much. If you are kind, this will enable you to employ the aervices of others."

to K ang An kwo, and the Pier it was after an Foods, while sie reference below in come House, that From mat it suppletes to tag-歷代統紀表 \* 2 50% We mission. enak e man. A. The first and and 🏂 are the (mge dal and go to \$): \*\*\*\*\* 宋·斯 to no going their . Indeed there is non." fif-必公山氏之之也。 why stand there be and higher ( Z longs in the former of 氏) Knapolien\*' > 夹引进者 28 to to be taken here as referring expressly Sea XX t. 9.

the impresentation by them, in commun, of Chi peneral. The 我也用我, and 音 amoun the destroyed make the investment of the physics. The original make of the Chief results to Reading and the investment of the path to Reading and the revival of the path. to He a decomposity and dight is Chair fee that elpion and government of Who and We to let. me ween in Pi, which was but a part of it inlight elo is. with Tate to, that Confunds ought and make an autiera Clair, so that Confunds would to investigated of accepting the invitation of perform the part of king Wan. After all, the

> 6. Free rations that ondersea or witten 107. WITCHES PRESENT STRIPE TO THE order harries to emply a range bare. 期人任。一任 to all force, is explained by Cha Hot by 爵 使 to redy upon, n month ing of the term not found in the decisions.

## 涅磨有往佛不夫路鷹 是也、肸善

CHAP VII t Pl Had inviting him to visit him, the Master was inclined to go.

: Taze lo said, "Master, formerly I have heard you so "When a mun in his own person is guld v of doung svil, a superior mar will not usecula with him Pilled is in retallion folling prospection

of Chung mka, at you go to him what shall be said."

3. The Master said. Yes, I did use to se words. But is a not said that, if a thoughte really hard, it may be ground with a though made than? Is it not said, that, if a thing be ready white, it may be stroped in a dark thus without being made back?

4. Am I a lotter gound? How can I be may up out I the way

of being eaten?

? Constitute, there and to game to to the ale-TARGET OF AN EXPONENT MAR, FR. TETTS AND NOT him conserve mergo at once we have easy at an easy at the Company of hap we want the first a loss of \$1 Health and happened to the control \$2000 at \$1 makes and after Contine of all given is office in La. a plantal D. Ho markagementant delle ign manufer to the foliate this family to the South 471. 。视於其身質不善者 - he who his -d, and own some steen what is not good. At A ac ordine to Tune And was A 人 其 國 does not whiter this became against his he Clim Hell, it a then, one becompany to the history to bring and ground one in acting up, between a countries of the action of the parties of t Primaria destrict of the figure department of the second on its the secondations on the II in the day of the first the second state of the second state of the second second

salan primrogalites - or or the recognization Professional in 人間不日 學手元元 Birth Bry 4 Brand thore &r New cody nated Mary with the in great appropriate a way prostone with proposition for any in a fill the proposition of the second early community artistical estimates been rainingly aspectated to any the and the market of a single see that the contraction of the Ami Linetin Constitution proper tours of dies parkers to the water B. You bear A ft . 1019

CHAP VIII t The Master said, 'Yû, have you heard the six words to which are attached are bedoudings?' Yû replied, 'I have not

g 'Sit down and I will tell them to you

3. There is the love of honey benevolent without the love of learning the beck iding here saids to a foolish simplicity. There as the live of knowing without the love of learning ,- the been advig here leads to dissipate a of thind. There is the leve of being sincere without the leve f learning the contouding here leads to an injurious desegrad of consequences. There is the leve of straightforwardness water at the love of learning, the beelouding here leads to rudeness. There is the live of buildness without the leve of learning , the ber outling here leads to munbordination. There is the lave of firmness with at the love of learning, -the beclouding here leads to extravagant conduct."

& Knowezhen acquiran or countries, in some his seaf of I give here the paraphram Strangage to the constitution of stance, as PROPERT OF THE RIBE PROPERTIES OF TAXABLE PARTY. ·大量是大字 the en 言 ere die which they therefore the mann therefore with the There is there all mutters, there it a perforily tight and so form the heperstance householde concerns for a to study to they have thereaftly at they have thereaftly at they have thereaftly at the study to they have thereaftly at the study to they have thereaftly at the study to they have the study at the study to the study to they have the study at the study to t mentioned below as virtual but wet easily whom pursual without discrim car so, tending to be, by perfected. For histories, leving is what rales alood the trient. The primary meaning to he had been been been been required by the primary meaning of a second by he and the not care to study he condended the family plants. A process of the primary meaning of the second by he and the not care to study he condended the family plants. A process of heavy second by that torsing and you will be family had present according to the rules of according to that torsing and you will be Tunnell had resen, according to the rules of green following a man union was to make bird, in their priory in give his answers use the Li Col. 1. both he and you will parmin. Will set thus be found it to an and Completing install him to very foolish samplicity.

of the [] it on the first virtue and sie beclouding which may thousand the manner to wal to we bout write, and they write may

The Master said, My children, why do CHAP IX not study the Book of Postry !

2 The Oder serve to at inclate the mind

3. They may be used for purposes of self-contemplation.

4 They tenel, the art of sectability

5. They show how to regulate feelings of resentment

6. From them you learn the more manediate duty of serving one s father, and the remater one of serving one a prince

7 'From them we become largely acquainted with the names of

birds boxets, and plants,"

Crar X The Maternal I to Po-yu, De you give yourself to the Chan man and the Shao-man. The man who has not studied the Châu-nan and the blife non, is cite one who stands with his face right against a wall. Is he not so I'

- Pomer L. Jy → .- m V 21c VIII I c translate the bare by the Beck of Postry. because the summer is supplied to have been important feedors about personal virtue and from with reference to the comp on an of the family prescribed. Etch flatesplane 12 by Ones The 完 is that as in Ti the t et e. character of Thote on a House of gray with the malacul pressure may been benefit a . 🥞 . to in It are 3. There blending of p by and surposed describe with reprovide many teams from toequiate one remutaments 7 意本。 gramm and time, - plants grierally

AD THE PROGRESSION OF STUDYING THE CHARhad and finder to Chau their and Shao that are those is an opportuned with the presenting area.

• Revertin squares suon services une fluce, the titles of the first two Books, with Bengs of the State of Box part of the Soundling. You the morning of the terms, are the Ship chang. I a said I is. They are supposed to invalente , to harm, to study to denotes the anter-Z is importable, the IE at the end and being aloremetra Emmini Later E 面數變而立 to make a diseastion, upo extract advance a sieg, not use anything have added he he and me to bring out the form of the BL .- This shapter in the old sat-

The Master said, "It is according to the rules of property' they say -- 'It is according to the rules of propriety," they say Are gems and sak all that is meant by propriety ? "It is music," they say "It to music, they say Are bells and drums all that is meant by mosic!

CHAP. XII. The Moster said, 'Hu who puts on an appearance of otern tirmness, while inwardly he is weak is like one of the anall, mean people -yea, is he not like the thief who breaks through, or climbs over, a wall ?"

CHAR XIII. The Master said, 'Your good, careful people of

the villagus are the thieves of virtue!

CHAP. MIV. The Master said, To tell, as we go along, what we have heard on the way, is to cast away our virtue.

I IN IN NOT THE COTERNAL AND STREAMERS. was in course to pract process point this energy we PRESENT REAL MID IN CONSTRUCTION MARKET ďγ eay is respectely q interton of a common mying %聚云 Having thus goven the common views of propriety and more, he refutes to use in the given tions that follow in and property to the mind as the expressions of respect and

IN THE RESIDENCE PROPERTIES AND PROPERTY. LAT-MIST CHARGESTED. 12 to have not the contabecame merely but the wholesuswami appears atter 小人 is explained by 細民 and the letter s pure chown emphatically to whom, among the top mean people, the individual spokes of a like- a third ramely, who is in constant fear of bank director.

22 Constitution with viblish water and THE PROPERTY OF THE PARTY SON THE CONTRACTOR of his chapter experience and expendedly Kee-- )折 稱 為 前 者 as to what thee "(in, vil) Pt 12 axxviv b pp.
se respectly The words approach the the same as [] the the directionery, character as a XIV zivi, though a may be translated have, as ganerally, by the term th of

> of fiverence to stead interestable with THE R. PERSON OF TARTON. It is to be unlikely wood t at what has been been contains were grand terrine. At once to be talking of D with out receiving it, and striving to practice its shows on indifference to our own improvement If is the may or read. We in the comway a little further on. The glomariet on He You a wrich explains the Zan as meaning ersidully immerced.

CHAP. XV 1. The Master and, 'There are those mean creatures! How impossible it is along with those to serve one's Drugos I

2. 'While they have not got their aims, their anxiety is how to got them. Whou they have got them, their anxiety is lest they

should lose them.

3 'When they are anxious lest such things should be last, there is nothing to which they will not proceed."

CHAP, XVI. 1. The Master and, 'Anciently, mon had three

failings, which now perhaps are not to be found

a. The high-mondedness of antiquity showed itself in a disregard of small things, the high-mindedness of the present day shows itself in wild hoense. The stern dignity of antiquity showed itself in grave reserve, the stern dignity of the present day shows tradiin quarreleams perversences. The stapticty of antiquity showed steelf in straightforwardness; the stupidity of the present day shows itself in sheer deceit

I.S. Tiffe case on assections of displaces, and mow, with thosts. A. The Z have, and in part 5 are 與 war 1 與字作共字看 w. It. ' he together with. 職其不可與意 與哉→ 如 成是之じ ~ but issumbtation on the unfitness of such year there is the absence of them. The next pure-But as the restalls by paragraphs are all overs where a That in only to discussed of piol with describing the instruction, we must exaller measure, or secrentianalisms, opposite substrained Conference object as borne to condense the net proposition of much execution, rather
than to not forth the impossibility of moving increase signification than in chap with.

W throughout to exert can't rented along of the background of price and constituents. 16. Так перволе от существувание в постоя учения OR THE TERM OF CHAPTERING ( SE 與裁是深 alshows, here und metalds availy for 'arrors,

CHAP XVII The Master and 'Fine words and an insinuating

\*ppearance are soldom associated with virtue!

CHAP, XVIII The Mister said, 'I bate the manner in which purple takes away the lastes of vermilion. I linto the way in which the songe of Chang confound the music of the YA | I hate these who with their sharp mouths morthrow kingdoms and families.

CHAP XIX I The Master said, 'I would prefer not speaking.' 2. Taze-kung said, 'If you Master, do not speak, what shall we

your disciples, have to record !"

3. The Muster said, Does Heaven speak? The four seasons pursue their courses and all things are continually being produced but does Heaven may anything?"

for "parity," medicary "but the more ng here. appears to be that gives in the irrestation,

17. A repolition of I lik.

14. Confector a representation at the way or weigh the which produces the nearly. 之散冬 \*\*\* X ri z 朱 la haten ma a posts resours un do ard corche pera Chura. gel." - som mer IK selv.

to XV and the with an enterior meeting designation for 'a State, the 🚾 or kingdom programme without eneming poin. It is used of the prints, contrasting the 2. Camilles or clams, of his great efficiency for an here hare #

10 THE ACTIONS OF CONFUCION WHEN ASSESSED. AND LAWS, AND BUT THE WORLD STREET. SUGAR the scope of the hapter according to Chil Heland his toke a. The lifer commentants w? but it a saurion to men to pay attention to extend colour though it is not smerg the are their order rather than better words. The immigrature of the forebull but up the riber I have been translated graphs. Black a. d. hand, streams way to date of the rest term the estruction sujend, if is said, then the . the species of becommission of authorisis primary to wings or wounds of Chang - and XV z 'The Housen 多大何言能'Door House to a common speak, -bester than what does Heaven my

CHAP XX Zu Per wished to see Confuence, but Confuence declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the muster) took his rute and sung to it, in order that Per might more him.

CHAP XXI I. Take We naked atomit the three years' mourning

for parents, saying that one year was live enough.

2 'If the superior man, said he 'abstains for three years from the observances of propriety those observances will be quite lost. If for three years he abstums from mosic, interic will be runted.

3 'Within a year the old green is exhausted, and the new grain bas sprung up, and, in procuring fire by fraction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop."

4 The Matter said, If you were after a year, to eat good rice, and wear embroidered clustes, would you teel at ease? "I should,"

replied Wo.

40 flow Conveying contrology but at mount A R. WE M. HOME PER OF ROLLARITES CELEVISIS 184. 1st 75 Pe 11 in take we. He was security of exact hat a man take terms In at an ance on a soften or to receive his anpiritations. There is no I are there is not transfer factors. It has not us any accommon expensions. - nominations in the money is experience would not see him me the occasion in the text ; and that he might understand that I was a that he obtained to the state of the which is read int, in its state, the mane be declined his visit. The magn a disa was see II and a III which is read int, in its state, the mane had declined his visit. The magn a disa was see that XIII a On the three years mourning. It is on if that his fight was in trying to one the Master with our using the services of 50 non-the with Book of the Li Chi. Seminally liderimaters (44 47 4) one LIV 2) on extending to three years, that period consum-

I transmits the last Ż by see, but it refers generally to the preventing contenes, and might to left unfoundated.

IL THE OTHER OF THEM SEEMS HOUSE PER gegge van branco ee st. . We must understand 

5. The Meater said, 'If you can feel at ouse, do it, perior man, during the whole period of mourning, dues not enjoy plement food which he may cat, nor derive pleasure from music which he may bear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do tehat you propose now you led at ease and may do it.

6. Tel Wo then went out, and the Master said, 'This shows Yus want of virtue It is not till a child in three years old that it ts allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire Did Yü

enjoy the three years' love of his purepts?

or countries a HERA William and the second for his was a name observed from which to show a second to second the second to the four seconds. In the trees appropriate to the four seconds. In the course field and source obtaining were appropriate through a varying degree, as all the property of the second second of an arrange of the west of strangely the maintaining to the home put argument of the where in the amounts of housests. A means Master. We to be understood here as the which is take 6 a from the ring or a press of 2 18 8. the most excellent grain. The wood with which to get the by trialing or A are decomposition of 72 15 thereing ( 1) ). It lies been this latter thesis- 🕕 temperate to all that has going before, and ing. Cartain was also were also good to the sectory) of this is cort of apolicies. Confiction added, if is who as to be my said for her play as the section of the paragraph that they seem and a section address to horacle make the process to the paragraph of the they seem and a section and troops to make man, the process to make man, the paragraph of the section of t

hended properly but as at mills, and at most 特之木 In boring with the 健 to get the, et at another a 此以人事 之 we nave thought from what in word introces. 败火-惯处以取火又败乎四 for parents must be projectated president Master Stelle for the statute-period of mourating

CHAP XXII The Master and 'Hard is it to deal with him, who will stuff himself with food the whole day without applying his mind to snything good! Are there not gammeters and these players? To be one of these would still be better than doing nothing at all."

CHAP, XXIII Taxe-10 and 'Does the superior man esteem valour!' The Master and, 'The superior man holds right-counsement to be of lightest importance. A man is a superior situation, having valour without right-cousness, will be guilty of insubordination, one of the lower people, having valour without right-cousness, will commit robbery.

CHAP XXIV. I Text-king said, 'Hea the superior man his hatreds also t. The Master said, 'He has his hatreds. He hates those who proclaim the cvil of others. He hates the man who,

22. The novemen cast of energy and had - 離矣能-Xi tel (final a) are the therps. To the further I am emable to give a heater felt one extres seconds of it quested on m 集器 in the at the play at obsert. of which there are two hands, - the D \$16. played with 501 pissess, and referred to the ansimal Tin or its inventor, and the 🎇 🕸 te trony obem, glayed with 30 please, and having a givet ents my to our Enterpose game. his threatenant and related to the emperor Way of the later (him dynasty, in our oth contary - it we probably borrowed from India. 雪之 ~之~~~ 情欲 F for 略 ma X1. 27 4

22 Van d & to all values out to evidential time to accurate seame, an economic ment always two stars. The first test of F are to be tradecated of the interespective in virtue. The three herage in the idea of each, with A an in recretain

The active. Therefore is Consecute and These active. Therefore is another to have intended Conference demands by the experience. 流 here in the tream of low marker. 下流 下位之人 'men of low marker, in 君子亦有惡乎 the three of 亦to to oppose 惡 to 安 'hadroda,' to 'lovin, a Halling Plang maker 子貢 or the nonticable to 日一'he coupt on to any I. I'vin, alm,' 4a.

being in a low station alauders his superiors. He lintes these who have valour merely, and are unotwervant of propriety. He lates those who are forward and determined, and, at the same time of contracted understanding

The Master then is quired, "To'ze, have you also your hatreds" Time kung replied, 'I hate those who pry out matters, and secribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward

CHAP XXV The Master and, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humbity. If you maintain a reserve towards them, they are discontented.

The Master said, When a mun at forty is the CHAP XXVI object of dislike, he will always continue what he is.

The modern communicators, however more our place translation. We hardly expect such to testly, understand 🕌, the Mariet, 🙉 pominative to 🖃 and supply enother 🖼 bedon in the

28. The previous one to their comparison generally, but girls, i. a sourchines. An A in the mose way, is here beyn a a sevenite. Me, 'to mourish,' 'to husp,'-to behave to The force of PE, 'only,' is as indicated in broadly stated.

nteerstore though correct to finely from Confunction.

16 The respectant or engineering to all-TARCED READS. According to Objects topics, at furty a man to al his best to every may. After 歷 we much and strated 于 若 子,- L object of distibut to the separate war. 終-其終于此,·bo will ead in this -Youth to deviation the enough for improve ment, but the sensument of the chapter is less

## BOOK XVIII. WEI TSZE

CHAPTER I I The viscount of Wei withdrew from the court. The visiounit of Chi became a slave to Chia. Pi kan remonstrated with him and died.

2 Confidence said, 'The Yin dynasty possessed these three men

of virtue.

Hot of Lan han being chief criminal judge, was thrice CHAP II dismussed from his other. Some one said to him, 'Is it not yet time for you bir, to leave thus? He replied, Serving men in an upright way, where which I go to, and not experience such a three-repeated

Heaters or case Beile 徽子第十 the last server gr of the Yes dynastr. a. t. "The encount of West, No. of. Book, consisting of an y marrier chapters, reads that remounteness we list nothing, with from of vary time in a visit of the continue and the presents the meritines tory as a closest for the way in which they of their family and if the cure which he may discharged the 2 dames to their necessary or, was imposed in. The second was thrown to be for the rise communities, public service. It provinces the member doubt to great madness, by many moments of the worthest of Co. He was used by which as a bufficus. Proper, the use of a set of and it are control rather persenting to his range patraces, see put har-there has a fill a new degenerate open. The harderly had both the types having his heart bloom of the whole is to it netrate and rinds

A Title approved on Was and all and Pt. THESE IS HELDER OF THE THE DESCRIPTION We see and the total are continuous expected by the note on I key ware proper name. But We and the ware the minute of the same states. presided ever by chines of the True or for this degree of noise of callen appeared for want of a 2. How He or Lifeward, repose over one or searcherin. They had appeared have now a name of a proper other to an entirely wi his the louns of the present Stan in, Wesbung referred to the district of 路 媒。 4- 十 師 to described in the Chief J. XXXIV

partmont (路安, and Chi to 榆社 departs 1)). He was under the 司袋, or established if most The chief of Wes wester sider Crime, but with many enterrinate magistratus

The age upon of the tyrant. The first seeing form our than his actually seen he would a sugarlune Tu 之田去之herplassed by 其 by this piece. He reference may also be to At, the tyrant kine off the 13 2 W. ..... 四為之学で明られる

Q Mare He or Labouald, reprove orrest com-Lat best fills, -as XV stat. The offer of the

by a conclubing of the tyreat Chilo smaler him. - all tens, as in V ain, XI a

dismuosil! It I choose to serve men in a crooked way, what neces-

enty is there for me to leave the country of my parents?

CHAP III The duke Ching of Chi, with reference to the manner in which he should treat Confucius, said, 'I cannot treat him as I would the chief of the Chi family I will treat him or a manner between that accorded to the chief of the Chi and that given to the chief of the Mang family.' He also said 'I am old , I cannot use Ass doctrines.' Confucine took his departure.

CHAP IV. The people of Ch'I sont to LA a present of female musiciana, which Chi Hwan received, and for three days no court

was bold. Confuents took his departure.

CHAP V 1 The madman of Chu, Chieli ya, passed by Confuerue, singing and saying 'O Fano! O Fano! How is your

We may translate was dissumed from 4 How Correct to save to opposes seather another paragraph, giving Confer us a judg-

track upon 1140 a combinet, but it has been last I How tweet the time Cult with engineers course not access tark and ancient new . It was was in that me of Card into much weater than from the country too the Chi Thursdorf of it was only the Turnella serment noble of La, while the the was the highest. Yet for the duke of Children out Conthe us better then the duke of In Ireated the shief of the Ma is family, was not dishonoming the sage. We must reported that Confusing affi Chi because of the duke a renouncing remarks.

effice, or control from office A = \$\frac{1}{2}\frac{1} summentator Ha ( A ), that there ought to be sperful concretion of the Blate, and the sough le aring countries began to four that under his admire intration up. Lit er old newstop and ex bilian them at To prevent this the duke f that with a present to Lat I fine better and of \$60 his ly accomplished beauties. The dake of La was not real to receive these by the address of In the year a set that Confinction went to the Property Income the Standard of the Charles of the address of the Charles of th the Bleed of the Chi family, Ch. ties ( Re), to and it is then storm, and found afterwards to meet was single less a misches independent and posted to the sage. The bland time y see II to percental withdraw from edies and for a time. 版 to IN IVII by

齊人 the people of Ch 1,'se to be understood of the duke and his ministers.

5. Court vive and that made an ed Co'd, when status for my activism than the wester Chief yo was the dangeration of one Lo Tees. ([连:酒]: a native of Ch's, who feigned him-

virtue degenerated! As to the past, reproof in useless, but the future may still be provided against. Give up your vain pureuit Give up your cam pursuit. Peril awaits those who now engage in affairs of government."

2 Confucius abghted and wished to converse with him, but

Chief-ytt historied away, so that he sould not talk with him.

CHAP, VI I Changeten and Chieful were at work in the field together, when Continues passed by them, and sont Taze-10 to inquire for the ford.

2 Chang-tell said, Who is he that holds the rems in the curringe there? Taze in told him. 'It is King Chin' 'la it pot Kung Chin of Lat asked he. 'Yee,' was the reply to which the other rejoined, 'He knows the ford

3. Pase-lik their inquired of Chichent, who said to him, 'Who

salf mad, to escape being importuned to anguar in public movies. There are several notions of set are Curve a way as ween not were him in the # 12 , in ou. It most have been nearly see that a The accommon and about the year is a 400 that the neglect or an engage of these worthles are not known. It is the task-congress. By the day, which we can tripped that they belonged to the the matrices much be presented to during the activities of the activities with these are tripled as the same time. The Three july the the every are comply exploration, passes for the votes to help out the chylam 🚇 , the evertains, generally with caferance to the post, but here it has rafe rears to the fitting. In the steamary, with reference to this pasmaps, it is explained by 🏂 the second on the and the to men, who provide against

R. Capper ree and the view marketon, Column passes of these worthles are not known. It is drauge attenue on the last are descript to of their character, and w the long Ranter | A 而不由)' and the Arm Bustuse (滿者 况而不退) What bind of field labour is here depoint by 🗱 minut be determined a the at he who halds the servings, -

are you, Sir? He answered, 'I am Chung Yu. Are you not the discaple of Klung Child of Lu ! asked the other "I am, replied he, and then Cheh-al said to him, Disonler, like a swelling flood apreads over the whole empire, and who is he that will change its alate for you? Than follow one who in rely withdraws from this one and that one, had you tait better follow those who have with drawn from the world altogether! If the this he feld to covering up the seed, and proceeded thin his mark, without stopping

4 Iske A went and reported their remarks, when the Master observed with a sigh, 'It is impossible to associate with hinds and beauts, as if they were the same with it I done take a d with these perper switt munk od, - with whom shall I associate! If right principles prevailed through the empire, there would be no use

for me to change its state."

教養在具著 so in the translation, the one over the most. It easy know banks it It is supposed that it was the commentable box, or a rate . It is been the foliane Appearance of Conforms which educated the to 音井斯人之徒與痛離與一 quiry in 是知律是 as a no pring 12 并为八之 in the intring to be employed. He are to be seen after a the who confident to be employed. Here I s with confident with white and I seemfly to have the form a 自然有关 empounds—I seemfly events a with birds and the congring waters before there for the ford to (f ill) | - the second to no not better error with the traversers we in which I read only I should only have for whom to change having literally we also not any what my and to show the country. The same of a frightly consider the matter of the parties. entging, such to all the empire. an neptoment for drawing of the man

下-the speaker here probably potented to bearing 丘不與易 不與 of week 群人即址, cump, of the chapter can harrily have been a distribute

1. Tezo-10, following the Master, happened to fall behind, when he met an old man, carrying across his assailder on a staff a basket for weeds. Tozo ill said to hun, 'Have you seen my master, Sirl' The old man replied, 'Your four limbs are unaccustomed to toil you cannot distinguish the five kinds of grain -who is your master! With this, he manted his staff in the ground, and proceeded to weed.

2 Taxe 10 period his bands across his breast, and stood before Arm.

3. The old mus kept Taze at to pose the night in his house, kelled a fowl prepared miller, and feasted him. Lie also introduced to him his two cons.

4. Next day, Taze in went on his way and reported his odeenfure. The Master said. He is a recluse, and sent Tsze-fü back to use him again, but when he got to the place, the old man was gone.

5 Taze la then said to the family. Not to take office is not

7. Twent's agreement with an otherwise the participants legs, the four timber of the body. The CAPER. MAN TISSIDADE A OF THE MASTER S CONTRACT This invaled in this shapter was probably murry contemporaries with these which is mpy the we given me offer . terms may that the old me belonged to Such which was a partiol Chair (後 ma a Ni tuon 頭洞 文人 to seed for an old data se early m in the Yiething, havagence fift, perhaps by taking 交 as well the phone domine to have that signification. Will to semply selled by Chu Ha 一行器 'a bazaboo bashes. 7 数交 dadinas (1 no in the tracelation. ~ 受田器 四體 the four bodies, i.e. the day of his man to him the even of before, and

are grains ar 和 秀 稷 姿 and 菽 rice to let pant sed in the wheel, and pales, But they are never most a person commented We have now the exclusion. They gli h ada, the more built and perhaps other puttice ht can A. Tone & stronging with his arms become his break, indicated his respect, and wer upon the old man. 3. 🏗 turn the cile tone, tender-The dien mary delines it terned, feested, with this coveralism 以食與人心 # #\*\* fund in people. | \$ | exactly in to be understood on tore speaking the mutumouse of the Master, and vindentang his bourse 長幼之節 extens to the manuscrip which the will man lead nive

If the relations between old and young may not be neglected, how is it that he note uside the futies that should be observed between sovereign and minuter! Withing to maintain his personal purity he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that."

Citar VIII. a The men who have retired to privacy from the world have been Po-t, Sha-chif, Yu-chung, L-yt, Cha-chung, Har

of Lin-heis, and Shao-lien.

2 The Master said, 'Refusing to surrender their wills, or to subtest to any taint in their persons, -auch, I think, were Poll and Shù-ch'i.

3. 'It may be said of Hins of Lin haid, and of Shao-hen that they currendered their wills, and submitted to taint in their persons,

to all the orderly intercourse between old and ultriducte species of. The 🛍 🖨 gaules, spec young, which he had probably men to the 何其格之. 其refere to the ald man, but there is my todaffetteness about the Chairm ethatraction, no an does not make M so permissed to our his the Confusion in an-heated by 日子, though that phrase may be taken in He general acceptation. He is aware bits will not therefore thrink from of that his rightmans service

 Основності в стими дет по не повід, чентинда. who had have reas the woman. Has own overten Parettyla. 1 🎘 🖳 -- trollend paryda to speed here joint on war more extreme upon pupils, without reference to the rank of the p

the phrase from the Mr & to the following office of the best of the property of the contractors. who cannot be measured by ordinary tules They may display that? sharacter by retiring from the world. They may display it also to the mainter of their discharge of office. The physics of carried in this way, I suppose because of a say pleasant to Die of Life in a sale did not that a re-y wall draw from the world. Poprobably to We (H behind He was the brother of Thirps, called Chang-year ( ?? (推) and is mentioned in the note on VIII .

but their words corresponded with reason, and their actions were such as men are unknows to see. This is all that is to be remarked in them

4. 'It may be said of Yuchang and I I that while they had themselves in their sections, they gave a license to their works but, in their persons, they succeeded to preserving their purity and in their retirement, they acted according to the engency of the times.

5. I am different from all time I have no co rector which I am predatermined and a course against which I am predaternmed." t. The grand music-master Chili, went bed fit.

2 Kan, the master of the band at the second ment went to Chia. Like, the band master of the third meal, went to Take Chuch. the band-master at the fourth meal west to Chan-

3. Fang shal, the dram-master, withdress to the worth of the river.

He retired with The personned the karbaneous often words. Ease or greated to show that in bribes than over your to the test of the solid blue report they were observed in Harand Blue were and to the highest of the control of the co (B) He are discussed to the entry time a commence in the anti-continue of the territorial or being (M (A) Now townstar ton \$1.00 can Prome a passage to the la Re 28211 . to 0 appears has tillde from the right to the of the he havede trained out this over high man were as-Propriety particularly the tolking? moure ing 9 The at the bearing of this partprojek and the area are early project on the there is parther all her - at the loss of the of per 4 the F H of part a total arrivative be tarried up to the and of townington mentature de not erem to have four the differency, and undermand in the latter and parson -"He, I a, the Master west &r I nave made the base of a Lengtle 偷-義理之次 M, the order and series of rightsobrases an-

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brother facts. The and thursday was then the first the the same meteon in

namers wenter braids as to right and property ? The restaurus on the m so also us LC a handle traine on the end has men on a Thomas pared to have transmit a dipposed for the life and decreased the room of pasts things a wife one Chick to Wilson. he where he willed on tracto of the IP to the reason of the IP to the reason and the reason of the tractor and a set of the reason of the reas the hart are not a sure believe to the chiates, or from menery altoquebor . A . K. an approvided by part to great, and undetable

The minimister, Clob, were VIII av a. The proper of China, it would appear had more at their meals, and a separate band por fermed at on h first or possibly the band to at be become by under the dispersion. deare if a reporter officer as made sevel. The priority in religious of rights observed and high half of a mode of day and he princes priority in the priority of the day and a day and the manufacture of the throughts and helf texture of me's a beauty of the days over the day of the manufacture of the manuf

4. Wo, the master of the hand-drum, withdeew to the Han

5 Yang the assistant rays o master, and Hamily, muster of the

museal stone, withdrew to an identity the sea,

CHAP X. The mike of Chan addressed has sen the duke of Lt. saying. The virtuous prince does not neglect his relations. He does not cause the great militaters to repose at his not employing Without some great cause he does not dounts from thur offices the manaters of old faraness. He does not seek in our man talents for every employment

CRAP, XI To Chan belonged the eight officers, Po-ta, Podut and fears Lo, or nothing may have been by his duties in the young king in he well known of him in The river is of our to have a fift to have the about the make of the the Ye taw river. According to the Po B 対 netucle LVII, the expression 人於 柯,入於漢 we to be taken to mention; simply, a creek in this double of this II is, but Run. This is terprete if in the translation of effectful and who form is being out at Paing Fing. The an west w very gue had the competale me ally possible and seed of the river, became they minutely more of it was nothed \$17 [22], and to the equation of it was extind \$25.96. I do not Haro, while the applicationly of this to the door not make the platters of other make the make the make the make the platters of other make the mak that Confuence tearmed to play on the 💥

16 Capragnoscopa of Cale notes to the 4.5. ABOUT OUTERBEET A GENERALS COMMERCAS, & w orașimi re no espaintente 周公,----- (1)

his war fif fir here milled the quite of la. to that State to the representative # 4 contains been the ideas both of each and a rise. to read in the grd four, with the mine mention as 911 Cha Hat, Indeed, somes to think they did should be to the test, but we have fill to Ho Yen, who gives K ang Ancheses Interpretation - 施易也 不以他人 - 川 (to sec) (to compley) 宋( Kill tty

12. The control and of the black stee of THE PART OF PARTY IN ARES OFFICERS. The sight The facts of the case were in he that the test release men, quel here are mid to have duke of Chica was himself appointed to the best brothers, four pure of twint by the most principality of LA, but being detained at occur mother. This is internaled in their names the kwb, Chung to, Chung hwd, Sho va Sho heat, C' ( our and Can

part first being \$\int \text{or private the next pair \$100 men about the expect of hear a disease of he ter mountly the the set of the last to want the hand to want the hand to be the best of the last to want the hand the set of the last to want the hand the set of the last to want the hand the set of the last to want the hand the last to want the hand the last to want the hand the last to want t to A One modius beer og twined medium their encount nevertained & & 2 In missent or, and are printing distinguished the few with the house of temporary

## BOOK XIX TSZE-CHANG

CHAPTIA I Tuze-chang mail. The wholat, tenined for public duly seeing threstening danger, is prepared to sairthee for the When the opportunity of gain is presented to him to thinks of righteousness. In sacrificing his the agists are reserved and mourning, his thoughts are about the grief which he should feel Such a man construct a our approlation indeed

CHAP II I see-chang and When a more track fast virtue, test without seeking to emarge it, and believes right priviples, but without firm amounty, what account our be made of the existence or

non-existence ?"

Handing or thin Book — 子 强 第十 shouldbe wholar-elless 见 6. 1. Direction No. 10 Conference with a 15 to 10 to 10 Conference of an in-rank The Transferred No to Tours of the same and appear personally in this Boch at all 1988 But mere. Then from particle the words of the the plan. Thereford being the most request to be the first and the first to be and taken the Confesion select after You Your there was The ting a 1 after Penny cult not use the beauties of \$\frac{1}{2}\$ has covered before, and firm our a new first that the restrict very much after the mentioned of the question and yet we can discuss the penning of the control of the penning and polytecture of the penning of the control of work a fell rag off from here.

to be to understand as thereis the his majority. person Calm new vigo. For rely in the offensy or in gladly mercure has sales \$4 (2) in the explained by 17 , as in 16) 12. The arm

1. Temporation in view on the action of the control Mil HE. S. Thirschang there sales Confurence group hand of his vertice and so not without and

CHAP III. The due ples of Taze-had asked Taze-chang about the principles that should characterize mutual intercourse. chang naked, 'What does Teze-leik say on the subject?' They replied "Tuze-hand ways -" Associate with those who can advantage you. Put away from you those who count do so" Texe chang observed, "This is different from what I have learned. The superior man hanours the talented and virtuous, and bear with all. He present the good, and pities the incompetent. Am I prosessed of great talents and virtue ! who is there among men whom I will not bear with ! Am I devoid of the site and virtue! men will put me away from them. What have we to do with the just ng away of others? CHAP IV Taze-back said, 'I ven in inferior studies and one

playments there is something worth being looked at; but if it be

onlarged by t, although to may believe good (Newtor' 空 👓 Rul In 同 著不 public you, he convicted a survey of I generally find it is helper to help the desert do pour if note, and and dependent on each often. With all interpreters and the new Hoting Pingers two case clauses are purposerng. Cho Hal, affer he have appeared y makes them equivelead to set of the consequentions on the world (猶晉不足輕重)

the discretion of Tem-hant, on the first of the state of the state parameter of the discretion of the state o

田寨 the I to taken differently by the With the many compare LV ravio. bare to describe with, then have to feel the which suggests the taking the total only. The fluid. If the man will advantage you he w o di person (是 町 者), ilion prazistanio terrorses with him, he This worst to be much rearrising out Confuction role I till a A THE DEVEKEET OF THE PROPERTY OF THE PROPERTY

attempted to carry them out to what is remote, there is a danger of their proving mapplicable. Therefore, the superior man does not practice them.

CHAP. V. Taze half said. 'He, who from day to day recognises what he has not yet, and from month to month does not forget what

he has attained to, may be and indeed to love to learn

CHAP. VI. Taze-ha & mid 'There are learning extensively and having a firm and sincere sum , inquiring with carnettees, and reflecting with self application: virtue is in such a course.

CHAP VII. Inze had said 'Mechanics have their shops to dwell in in order to accomplish their works. The superior man learns, in

order to reach to the utmost of his principles."

all management by Chit Hot or testamore of the pursue 🎉 at U it were 🚉 their new truth in them, but not available for higher purposes, or what is beyond themes was. My in importation and ourphalin, - 利门校: then, to exiterate himself and requests others. In the 4th tone, explained in the diction ary by Jilly 'water intpeded '-By You makes the 小道 to be 異端 strange perseaples.

6. This productions of a small both of challe-204 N. 479 They made.

Нем задавлає диосці на этратого је даде

小道 anad ways, burn intended thering on 切用而近思 de 僧育 an-身心之意 "what are inquired about are post them to an extreme. What is mereled through amounted to over mil what are throught by 🔯 in the far-reaching object of the chees, about are the important personal duties. Probubly if is my but a? his cannot be put in a 

LEADING IS NOT OFFICE PRODUCTS OF THE Turn-mark. Et is have to prom for the display and may of goods. A notion quarter was assigned ancientary is Chinese forward as I office TO TERROR SWATT THEO DEEL. IS MAN AN A WOLD for Marchaelers, and all of our art Work respectful

CHAP VIII I see haid said. 'The mean man is sure to gloss his Inuita.

I HAP IX Tree heat said, 'The superior man madergoes three changes. Lacked at from a distance, he appears stern when approached, he is in id when he sheard to speak his sauguage is firm and decided."

CHAP X Faze half said, 'The superior man, having obtained their confidence, that then impose labours on his people. If he have his gained their confidence, they will trink that he is oppressing them Having of traced the confidence of his prince, one may then remonstrate with him if he have not gaused has confidence, the prince will think that he is visifying him,

Chap Al. Inge-had said. When a person does not transgress the boundary line in the great virtues, he may puss and repass it in the amais virtues."

to have there as no togo over. The result being the mark the case. A surround the his his father a people with many many and again to the first or recommend that are to the contract and that are to the contract that had discrete which the east of anything sine, and become ray profume to d

A literative is exactly the property type share many for Your ways. In a new The facility of the mean inner recoil gloss, so do in ourse to gloss, Was, a this sense, a verb to though hund-

W. Charm he derivated up by the secondbe's absorbed to the new of the Comment, and there is a general a point of the interests and extensive a substitution to the control of the c ser of its as about equipment to our farther to much a going seyond and coming task. THE PROCESS OF THE PARTY.

46. The entended his annigen continued the or investment of Tradition Can Hall gives to \$3 hero the double messaged freigh the proper force of the bean but I required the power on of the former quanty.

If The order visit to contact the court APPEARION AND DESIGNAD ONES HAVE BEEN REPORTED. tunarab or Terestal. The centiment here to very questionable. A different turn been aver to green the financial the filter under protorn. Haing Pring expus him the unit for only Man of green retires moving they od the herardary disc, it is noting for the wine are returned in a loss degree to help that he grang paying and coming took. edopt the more nature, laterpretation of Cha

1 Tezes a mid, 'The disciples and followers of Take built, in aprinkling and sweeping the ground, in answering and replying, in advancing and receding, are authorably accomplished. But these are only the branches of learning, and they are left ignorant of what is essential -liow can they be acknowledged as

sufficiently taught?"

2 Taze beat heard of the remark and said, 'Alas' Yen Th is wrong According to the way of the superior man is teaching, what departments are there which he counders of prior importance, and delivers I what are there which he countders of secondary importance, and allows himself to be alle about ? But as in the case of plants, which are assurted according to their causes, so he deals with his descriptes. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can units in one the beginning and the consummation of learning?

Hat the farmer of wood, on a decrease morely what was external. We read this part electricities togress and serves then as a man, in tens, to operate the ground before and countries.

Chimin of tracelles and our fother a fit but to in Vil will be a 2 morphish being morely as we have freezed to provide the day the paraphreness. A 2 1 to the first or which the rect of what is managing, but the which being more maps and survey to paraphrene study or the fit of the study which being more maps and survey to a parameter than the rectional of the rectional of the study which being more maps and survey to a parameter than the rectionant of the rectional of the study which the rectionant of the rectional of the study of they retransed to all that is received to the 之何-如之何其可裁. in opposi-Here an Topichatian person where not it is not the fill to Andrews in The published beyon but many we should understand I supposed Time had a report a sufficiency plant, efficiency to his instructions, as unitracing plaining the average estimate. After a welling

showing governey 'n racking, wholever lim to grouping. It is the 4th bets, 'to answer II Turbumi's parence of my open quadvarer a mil 62 to answer a question. 199-But an Personal a perpisa ware not to a to the DI DI X above. a The paneral them specifications as but a contemptumen but the of a supporter and new differ in one

Tazo-hail anid, 'The officer having discharged all CHAP XIII Anadultee, should devote him is suce to learning. The studie t, buying completed his learning, should apply himsed to be an otherr'

CHAP XIV The had and Mourrang having been carried to

the atmost degree of goef, should step with that.

Char XV. I see had said, My freed Chang our do things which are hard to be done, but yet be in not perfectly virtuous.

CHAP XVI The phosopher Toang said 'How impound is the manner of Chang! It is difficult along with him to practise virtue.

The philosopher Isang said, 'I heard this from CHAP XVII our Master -" Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents.

long on it. I have agreed general west to the new to be that the montreet may not and alcatere ble school, and followed (.b): Here is the transfer of the best of the by exteen to get of and alcatereses. echnic, and followed the life in the transier of to explained in the dictionary to Affi.

1d Tax aviers can see stepart amount ATTEMPORATE THE REAL PROPERTY WHILE AN THE P. MAY Berrara -- av Turania 傳·有除力 In L v) The may of needs to be my it one plamented in translating in order to bring out the manufactural

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15 Inchest's orthino or Tenn-circles, as mini-The plant regress we make

16. Тар гандаро има Тайро'я предвам св Таме CHARLE AN THE SCHOOL PERCHAD FOR PRINCIPALLY 🗳 🏰 is explained in the distinsivy by 🙆 U. IF I teanbornet toorgant be understood of change manner and appearauco, a sping hyperof about from other men all

THE PROPERTY FOR THE LAW OF PARKETS BRIDGE DY TARRE NUAB PAR ON ARVING PARK BIRS 1710 🗒 is said to indicate the Kinn both of 🖨 🖒

Chan XVIII The philosopher Totag and I have heard this from our Master. The hear party of Mang Chwang, an other notices, was west other a current or and that to but, as soon in bis not company the totalers . his fatter to this father's mode of government if is a them; to be at an eat to

Char XIX The chief et the Many fan ly having appointed Young Fit to be been executed inder the interior sulted the philonoglet Teamer Tea good, The record two based in their duties, and the people consequency have been beerganised, for a long tone. When you have found out the truty of any accounts in, he grieved for and pity their and do not feel par at your own aboutly

CRAP XX Taxe-king mid Chan similar colores was not so great or that name implies. I herefore, the aspertion man hates to dwell

should say - " to more out faily, I a the endar do not the three years of morrowing, and that proper deturn and becomes the the countries was no no housest tuted by that one tion of 心也就要于 compare the state of the stat editorian buth presented by it

16. The street train or Martin a strain or Taken State Chwang was the homography dwallings of homography defined as homography in the second of the Many famous net of the truth which it has been long anter out of outcomes. Hurfalbar asourd. long and the first had been a manual great more again. In 18 2 H. to very bad on these; but who he after or be " on but he verton the dist ( 11) is and ended by Stong Plan in

of the more mate of the purpos and end, physically of hour being mattered from their

30. The assessment of a new Years and Trade-All the greather continues of the York that referring to the spithes— if which expend to the spithes— if which expend to the spithes— if which expend to the spithes— if the spithes is the spithes of th Chicago made no charge in the con of the color, ) she read for such forms, named - 1

in a low-lying situation, where all the evil of the world will flow in

upon him. CHAP XXI. Taze-kung said The faults of the superior usun are like the cappeer of the sun and moon. He has he faults and all men see them; he changes again and all men look up to him'

CHAP XXII. 1 Kung son Chao of Wei isked Taze Kang,

eaying, ' From whom this Chang of get his learning ?'

yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them and others, not possessing such talents and virtue remainler the smaller Thus, all possess the doctrines of Wan and Wo. Where con done Master go that he should not have an opportunity of learning them? And yet what accessity was there for his having a regular muster !

consumer. If the Ladon net in this way final to sell pure, but the countries applied refer to the name, the remark would record to here occurred to a emperation shout the wishington of Chin. affuntion, to which the alreaded we and wellow the questioner hors we have no other comments.

Such to the season of the schooler, as expanded III to 170 countries. There was an elder in the [] 👸 The min and the mean bring! brother, a constablise's non, who was sailed (i)

📆 . creat and amountful injurious to right here spoken of topother, the 🍂 must be seen

THE COMPRESSOR & SALES AND AND PROPERTY WHEN THE RESIDENCE OF CHARMEN OF THE PARTY wa low-lying Tram or Wan Arts Wo or Ther aven s. Of Create, representing here a find reputation. His authors sudirectes that he was a deser-which pricities and of every reconstruction of some of the dukes of West Observer 31 The streams may took my one has not you be calle Configure by his designation of

CHAP. XXIII. I Shid a m Wood to observed to the great off corn

in the court saying, 'Two wing is superior to Chung-ut'

w. Tage to Ching po reported the contration to Tourning who on d, Let me use the comparant of a corner and the ecomparance wall. My wall only reaches to the she about it is may people over B, and see whatever is variable in the appriments

3. The wide of my master is several fathous high. If one do not find the door as denter by t, he cannot see the socestral temple

with its beauties, nor al. the others, it their rich array.

4. But I may assume that they are few who had the door, Was not the observation of the cases of hawbat might have been expected?"

尾)伸尾翡翠 lactic? lest the 'how's 'from whose? The st given becay our detre tion. promise housest toput 4 - 夫子將不 or in the so post from what quarters maker than from takes general rivers and an and and what person I as the proper reader or The best clauses of taken by measure outsides at on me bearing to after an contain bounts to out they consiste or man the way to be the more that the mye found tetahers your swhere,

er a militar cap ward on the flow opposite and a fig. . . . there could not described the Martin. The well is not a part of the boson, but you a process the hugarity spither of Chin Ch his continuing the p. (1) mount y white. I have (州仇), can of the chiefs of the Michons terminon it - Clintons. + The 夫子 bore flainly. From a mention of him to the 🚉 🤮, rates to Whole.

Bow did Changest 🎆 🔃 🍱 we may represent that he was to the first page on to the restriction of a relative to the process of the second of the sec soil a fieta, many a savery went, give modest In two firsts a ... a parapost t mad a state and chime in the endepartmen, and Fig. The Park street territories only of the territories to absolute home and the course of the course of

Char. XXIV. Sub-sub Wilshit having spoken revilingly of Changul, Taze kung sail 'It is of no use doing so. Chang-al cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Changent in the sun of moon, which it is not possible to stop over. Although a man may wish to cut himself off from the suge what harm can be do to the run or moon! He only shows that he does not know his own capacity.

You are too modest. How can Chang at be said to be superar to you !"

2 Taze-kung said to lim, For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. ought to be careful indeed in what we say,

3 'Our Master cannot be attained to just in the same way as

CHAP, XXV, in Colum Taze-olem, addressing Tazo-kung, and,

the heavens cannot be gone up to by the steps of a stair.

ABOVE THE REACH OF REPERCHATION -- RE THAT More. The Wisconing course to the came. Cha 無以為 to explained by Chu Hot Bal mys that 多 keen to the same with 腿。 tund the gless of Heing Pitty in the same; an-無用像此 this of me me to de thu 他人之賢者-他人latoba soular stand, according to the 語音, as unbracing

24. Currence in 1222 122 122 or 2010, 2120. Bring Fing, however, supplied From the last pol

, only; and thong Ping takes it early just. This manning of the abprorter as given to the dictiousry, but it to necessary knees - me supplement to Houng Plug's Me to be.

25 Constrores can no mont on age about That THE STAYES AND RECEIPED BY THE STAY all other maps. A west to don't persphered white speaking to one shottler, as Two ab and the speaking to one shottler, as Two ab and the

# 斯立道之斯克 斯立道之斯克 斯立道之斯克 斯立道之斯克 斯和其生也榮 斯和其生也榮 其死也哀如之

the chief of a Fam is, we should find verific the description which has been access of a super cule—he would place the people, and forthwith they would be established, he would lead them on, and forthwith they would low too, he would make them happy, and forthwith multimates would resort to his domina may be would attinulate them, and forthwith they would be harmonisms. While he lived, he would be glarous. When he died, he would be bitterly faminted. How is it possible for him to be attained to!

bery to Tank hing, and Hong Ping may that the firefalling is quite as much as it devices. the was not an 1 or pto Tato-of it but to Alex compare the most it was not at a 未干之 But this so confirmation exposurely as we first the interest present in I t to bing about the chained person, in I t to bing about the chained person to never was to the position discretes of that Master i 干燥 to be a first three positions discrete of that Master i 干燥 to be a first three positions discrete of the majoration. The first three persons to be a man in I to person being always understood.

## BOOK XX. YAO YÜEH.

CHAPTER L. : You said, 'Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual and."

2 Shun and used the same language in giving charge to Yt.

Tang and, 'I, the child Li, presume to use a dark coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sonner I down not parsion, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mand, O God. If, in my person, I commit offences, they are not to be attributed to you, the people of the marind regions. If you in the myrsual regions commit offences, these offences must rest on my person.

Manufacture of which Born. All the Born with the Born with the state of the state o of growing ments. I a discrepion a was a thouse of ingree, work to of history true onto tred to produce by

is his quitables, without seek ing to shooten a counters of heaven, i. a. the divisions of the

This Rock wond is the words of the two bears by the function of the straight the parameter is the continued the continued the continued to the straight of the straight On the account 1 her upon a the control of the land of the same of

4. Chân confirmed great gilts, and the good were emisched

5. All eagh he has been relatives, they are not equal to my variations aren. The people are throwing blasse upon me, the One then,'

6 He corefully attended to the weights and necesures, examined the body of the laws, restored the diseased officers, and the good

government of the kengdom took its conre-

7 He revised States test had been extinguished restored famihes whose line of aurresorm had been broken, and called to office those who had retired into obscurity, so that throughout the kingdone the hearts of the people turned towards him

8. What he attached the for portance to, were the food of the

people, the daties of mour angl and sacrifices

9. By his generouty, he won all. B. a substity, he made the people repose trist in hon. By his cornest activity, his achievementa were great. By the justice, all were delighted

pour statement councils and days att discressed to find by Tang, on his undertaking the source in a a didar as it y succeed the another with detectioned requires y. There are easily and modern schiegens in agree . gir hat t expression the most one which appears in the restron on I have deserve they that they He differe that he as the set interpreters in I have fullered at heaving the area-those or History and of his rights to be considered the anotheres on the Shu ching 3 Befree there we much understand ple, the sleep fracting that we a blicate. The spect generally nation of the founder of the Boning dynamic The materials have may be substance by collected from the Shinehory, for the  $m_{\rm tot}$  a Down to 图在音点 the proper addressed. The unner to Chich (葉), the tyront, and last

the Hoff he Hath dynnasy which he rehearing is it is notice and purple, after the acceptation of the work. Taken better one 🕎 but find in the Still of the two commendate damps waters of the Q 型后常 For the prounds on which I bornetets the by Out my made on. The Nothing of the chippen are total for foregreen, was ancoratly usual for noncourse, and applied to the konge. Here t be an augustone or in appreciation with the

Char II I Tazo chang asked Contains saying, 'In what was shown in person to author by out in most base no mas conduct government property to the Montar reported, Let hun homonr the five exce est, and bounds away the fine tout this go, -then may be con luct gove usend property | Sozething and, What are meant by the five excellent things? The Master and When the person Ly the five excela t this gat to authority in beneficial without great expenditure, when he lavs tasks on the people without their reporting which he pursues what he desires without being coverage, which he maintains a dignified case without being proud, when he is me estio without being bered

2 Taze cleany said, Want is meant by being beneficial without great expenditure? The Muster replied, When the person in authority makes nore benefitted to the people the trange from which

interests of the Heth dynasty. The in control and come to case them from those sufficient of and the time and and to to out their their Tanguad as a reverse such to after the 簡在常心 Tang producted their in lite principling or seventing not ply was and act In larrance with in settled of teed. All 13 成方·展方小民何子原居。in the transact to a said that I said Land Land Land Land Land Land Land manage out a la their hand, it has been we find hing Wil worm 大 类 於四海 而為性悅服 I distributed great enwards through the av grien, and ad tan people wire phosed and or new ad the the ching. Pr. V. a sort II A., The emperior 雖有周親·愛·科·gami al all the 前行·17-從政只泛 Via dyamety 用- in the erase of 至

then the their opposite The ration and paragraphs are too the fifther with the Will Carpent worst in the 5th ope, because to the primer thin-abing IF paragraph a is to the 4th torse. See AVII of which shaplet, generally memble to paragraph

All and Paris and the Paris and the Principle of the Prin a particular to the Targett and the anished ate. It at the hapter and then at give the consecution of many publications as a sequel to the second control of the second control print provide nos fire a los provinces py chaptor to show have to all alone was love - proper successor 1. On SV EV, see VL st, not the

設行政 不作為大夫 從政 to med to the series of \$20 to alorse. The most is no grown by the proof or of greenpeople found fault with him because he not subject to be taken as it at my

they naturally derive benefit; is not this being beneficent without great expenditure ! When he classes the labours which are proper, and makes them labour on them, who will repine to Whon his desires are set on benevolent government, and he secures it who will accesse him of coverousness. Whether he has to do with many people or few, or with things great or small, he does not dure to indiente any disrespect, is not this to maintain a dignified case without any pride! He adjusts his cothes and cap and throws a dignity rate his looke, so that, thus dignified, he is looked at with awe .-- in not this to be impostre without being force!

3. Taze chang then saked, 'What are meant by the four bad things t' The Master and, 'To put the people to death without having instructed them ,-this is called crushy. To require from them suddenly, the full tale of work, without laving given them warning .—this is called oppression. To usus orders as if without urgency, at first, and, when the time comes, to insist on them with secrety, -thus is called injury And, generally, in the giving pay

Stream of the phrase. Confuence describing 怪 → VII cased - 国民云云 he verified to be described by an in authority and which will find in the highest time neatest embodisemal. The Time families this room. francisms # F by-'s framen to authority

VOL. L

is nationed by the promotion of agriculture 禅可旁云云 w testigated by the parplayment of the purple to seventegous public the the paraphram in his 2 here therefore suchs At Z Z, is explained - Deare for what he not proper to covolensment, his The state of the terms there as deferent. 而不聲 - ZIII niv. 城而不 erila be edizintatore a gererement impallent

or remards to mon, to do it in a stingy way, -thus is called acting the part of a more official."

CHAP HIL .. The Mester said, Without recognizing the order-

ances of Heaven, it is impossible to be a superior man.

2. Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. Without knowing the force of words, it is impossible to know

men.

of them exits. What he finites to be provide to be got in the man. here not be no reported as resolute? I have no applicated been

by to require from. We may get that the entire set of the character which - to an amount to look for 'A and ten itse to be empired, here such in the tenteties held of to bring out the meaning as in the translation.

It is explained by [4] 2, and assume to the total character of the tentel of the tentel.

me to be bearly—our 'un the whole. If the street of the many is a compare VIII, will a 2 500 here compare which and examination of principles. Words are the refer of the heart of principles. Words are the refer of the heart. In how we doing the think we have a man, we must attend with to what the nature of the nature of the heart.

8. Тид овлужанию от Шалуш, тид штаю иг Риотелит, аль тих голов от Wome, аль писто заит че ин кного, з. 421 here to not only

'knowsing,' but 'knlowing and cotting in. 
in the will of Hayen regarding right and
arong of which man has the standard in his
even moral nature. If this be not reagained,
a man is the clays of passon, or the sport of
feeling, a Compute VIII, visit a 3 33
here copposes much thought and examination
of principles. Worth are the voice of the heart.
To have a man, we must placed walt to what
and have he thinks.

My master the philosopher Chiling says - The terms Lan many to a Rock transactual by the Conflucion Related and forms the guts by which hard warms a more into vertice. Their we can more present the tracer on which the assessment previous their learning is existly owing to the preservation of this work the Analysis and Moneres coming after it. I airmore mud committee their course with this and than th may be hoped they will be kept strong server."

Time or rite Week. - A life. The Orest primphered who to on him mys A. R. Inserting I have presented out to the presidence in the great little of a whole a second out to the presidence of the control of the control

was coast no ... and the oldest continuedator will a street the art a street at the ther Kang-hang in the last half of the end on they will that the Book was railed 大學 children to the medition in the first half of the wave strong and my fails and his me to a the pile contrary off frame and Monte year. At the strong we be strong as a large pro-

The extension of the I have thought at whose noise on the most me preserved. Office and supplements arrest ed by Clif He to his the state of the state of the same of the cample of the state of the state of the same of the cample of the state of the same of the cample of the state of the same of the sa Marie delighed and the second of the second 至道矣 大學 wooder the highest prin Late. 一子程子 wood de locke Analysis topics. Cha Here Industria, in the contrary. It is possed any new or for the two by 青大人之學也一大學 houtbear to whom where we have a five plan. Strongs the Learning of Adults. One of the ingenious of He Courtes on - the Kung.

# 定。后知於民德在學差

THE TEXT OF CONFUCIUS.

What the Great Learning teaches, is to a leatrate identificus virtue, to removate the people, and to rest in the leghest excellence.

2. The point where to rost being knewn, the object of purant m then determined and, that being determined, a calm unperturbedness may be attained to To that calminess there will succeed a tranquil ropose. In that repose there may be careful deliberation.

m 2 ff to found continually in the Analysia and in the same constraint as I manifes. The the play let, a work a about of the Chafactery Perhe we can we say that "The three" Loss in rights at the street in the last three at the last three three at the same than the as observity as malt port in action to Master And a where the root the Co. per fact. discour. Into a ten before he allow the whole work was at sir tad generally to the topo's granden. I ment take A 35 at - A 14 the Confering select

Two carries (negrouses, Such the Hat, as ett be een from sie schooling mote, de tormarries this chapter to be said it has been divided into two meritana ( [12] ), the first but taining three paragraphs, occupted with the Ame ( 10 11) of the Orest Learning, and the second south-sing for, payagraphs, corepool with the percenture ( ( ) af these.

Per a "Do hands of the trend Learning. "To "the way of the Oreal Learnine. 道 Mine-修经之方法 'the motheds of cultivaling and practiting it, wife Oresi Learning, that is, . . . . . . The first Bill is send as a work, the second as an artist-Breven. This appropried as not grows up, changing it into the and their qualifies through defects of the physical established, through terms of the physical established. To see the people is deables, entertions, and the great business of the beautiful the second thing taught by the Great Learning whoust be, to bring the Second Second Second String University to the result Learning telephone prints. To removable the people, and before un, seconding to is the attemption of legislate purity.—To removable the people. this object of the Great Learning to made set, Howe of A. we feel that the student of 1 should by changing the character of the old lent; the a treatment, and not all countries that

tion, and the Hal approved of H. When a lof its parts in the paragraph, is the relative man has entirely illustrated his own literatures of the shaples. Can flat ways the mature, he has to proceed to bring about the of the shaples. Can flat ways the many the man, till under ground where we ought to rest, analy the heaven't there be not an individual, who is highest exactlence mentioned above. But if

highest excellence in understood of the two and to set I partial, but indicates a personaaur of the two others, all they are perfectly a computation According to them and and men the objects one emphasise to the break here the and that the best two the whole he will be to the whole he all the point of the point o reduced want he ought to be

Against the above missipretation, so have be aspender the older and marplet and the mater, but mosply tyrine, or virtues populact and the first object in the threat Learning to be making of our a self mure and to re ? ale no is votae as the proof or of tunes tenes reverence, filed piety kinds and appearing the the 被本大學註 W, in he - There is nothing, of source, of the encourage of the people, in this interpretative The second object of the Great Learning is 親民-親安於民 the sere the people. The third dipart to mid by Yingtia to be

to reclarge it conduct which is purfectly good (在什處於至著之行) and here alm, there a nite among to be stally two adjusts the refuses nature which man derives from contains to the refer to the consum for

tale 371 The Cir Aug Grat proposed the alterna of vont may be attached. I comban that I do not

and that deliberation will be followed by the attainment of the deared end

3. Things have their root and their himsches. Afferes have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning

4. The ancients who wished to illustrate illustrates virtue throughout the kingdom, first ordered wel, their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first outsvated the r persons, Wishing to cultivate their persons, they first recuffed their hearts.

this be known in the judmet, where is the new content that the filturation of strices and phrents make in the estaturament? The paraphrents make it is no explanate even also that

be understood by the first paratransit to previous rather more usual gibbs. The major which are the rather of the last the paratransit to previous rather more usual gibbs. The transit to previous rather that the root is to the paratransits. That is from the distribution and the most all inches engaging to distribution parasits. That is from lands to a responsible. That is from lands to a responsible to the parasite that the paraparasite is a state of the parasite of the parasite is attained. Pure the parasite is attained. Pure the parasite is attained. Pure the parasite is attained that the parasite is attained to the parasite is attained that the parasite is attained to the parasite hope the paragraph join minimates that the other value of the people objects of the treat Learning being so great, a calm, arrived the treat Learning being so great, a calm, arrived thoughtfulness is required in their arrangement of the a form much paragraph, for the result arrangement,

county for the fit of careful del becatere, removation of the people are design ( ) and which impact in the attainment? The part and design ( ). According to these, the absent make (2) the inscription exerts all that

asset is determining the new lag by the sympersonaling to seek their ultrainment.

For 3. The order of flower and nothing in the most paragraph, for the results are real at these flows, the seek their unit up the two presenting. The Wheel's trained of the order to the real, and the removations of the passing the two made transport and transport to the real, and the removation of the passing where to read u the dependent and the legislining where to read u the dependent and the legislining are made a few. The completion and the legislining for remy much imposed to the unitarity for the influence much than and are their The completion of the legislining the remy much imposed the influence much than a few that the transport of the present of the mineral and the mineral being any, on the our vary that the paragraph "the militarities of the power," which, indeed, it introductory to the seconding cost. They is called Zi, "the root at put it. This co-

# 物、知、其者、誠 言物能 知先

Wishing to rectify their hearts, they first sought to be sincere in their th ughts. Washing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay is the investigation of things.

4. Things being investigated, knowledge became complete. knowledge being complete, their thoughts were sincere. Their

quires, the beart to be overera, and that armit. As that exists to the LeChi, the 4th paragraph that the though a be too see. Che Hards Same 心·身之所主 what the body has for the bord a no B mat 之所發 what the Cambel of the Yangtonge 20 6 葛底謂之心 that which comprepresent and externoon and considerings in sale ad, the best of the road, year this is the best oftendament. At the the tipe of the road, year this is the best oftendament. The third the tipe of the constant of the tipe of tip "the thoughts under emed up are what weated 意" 🦚 in their the metaphysical part of our nature, all that we concerbond under the breats of mond or send, hours, and spirit. Thus, marred of a quewater, and when the police it is absented. Once we gave throughte and purposes to at to to stant affects it. The cosignisees is explained by 🕎 real. The esticatily of the thoughts in to be also and by 全 表 which much, seconding to Cha Hal. carrying our buy wording to be minimal execut with the decree hat those may be nothing which it shall not meet any. This has not pedusty to continue of 18 th The name mountings of 18 and 46 bring taken power authority takes 2001, though as washinsting 耶 effects as well 格 constitutes 築 to one or autood to be I continuing that the 'coming to' here is by study, he makes the 10 semalise exhaustively," so that " A 197 corean examinering of examination the principles of the nips or il officers with the Tax any symposity with which I made being my feet the Wester than to a real of the month of manifest of the more of the time of the month of the mont Bot he made to or that of I be exceed and the first the point and the first her a paragraph by itself, be entine automorphism to the control of the control of the street of the control of of hosters? He was that Have stew of the personal consists on a removal article of the a burns. thans which he odopis is the order of the trat. (Charges the 🛬 of the preceding paragraph is

of this chapter is ferrored by 11 2 31 & 此為知之至也, where he has been been ferred and made the 5th chapter of ennota-Y as A seamment on u - Person 6 hm 8 maste the prime. The person is present the test to be by transled so the root of one to the master under hit of the and that with ing to make our thoughts achieve we must first carry to the utm of our se Chnowledge, and this extension of mil knowledge (E 18 \$ Row, the change of thesty want atmother the relation of \$2 30 and \$2 30 in different from that of he party is the other easiers. If to not so it that to go the one thing we grad first a tip other stather streams to me the the 18 49 as announcement to 30 that th City seeing tipe stilling - Niche, 💥, in religion pathran, and I to correct are nampted ally and somely as action 在格物 will ten us that, when lite will his wiedge to -piete a man to a law to himself, mounts of and meanwhip correctly at thimps the white he has a district and astery or bactooded by them. This is the in a prototion strongly to undered one to 羅 仲滿, this author of the Time 5. The synthesis of the providing principle

thoughts being smesre their bearts were then rectified. Their hearts being rectined, their persons were outrvated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the cases of the people all must consider the cultivation of the person the root of everything

bender

7 It cannot be, when the root is neglected, that what should apring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and at the same time, that what was of slight importance has been greatly cared for.

shanged into \$\frac{1}{40}\$ and how \$\frac{1}{10}\$ (the second, or \$\psi\$ 20 and \$\tag{100}\$ (50 Est makes the out here to be lower first tone; now becomes the the othe percent ag to the prevent on the percent of the perce heps. He explained by R 12 the work which is colonised. By the Act branches of railing, and 台by理效, the result 后 is most for 後, no tit par a

Per 6. The refrincition of the person is the prints, thatfield integer over red from all. I have said observe that the Great Learning is adapted only to a services, but if is hitemated here that the age also may take part to it in their degree. \* To, Son of Houses, a designation of the arrection以其命于天。Garance later erduned by Henren." 費是-一切 Total Respective however mys located the moved part of the personal 要是 專行是也 · 資是 means 於所厚者補 無所不同. Ha. that they and emily do that "

s intended the proper ordering of the family, the State, the his whom. The family, however study to an investe occas, as treatistig and a homostoold, but a see embracing as) of the mate statuture and thin, and been metapherently for D seconding to Chil Rel, means the family, and of M. the State and the hongelone, but that I must distributed, fifty 12 to the orms as the rist. Monairs has a serioug which may ways a carriage in a can to support and, will be

For a Made above of the transferon of attending constitute an exceptioning

The preceding chapter of elecated text is in the words of Conference, handed down by the philosopher Fatny. The ten chapters of explanation which follow contain the wirms of Fatny stand states vaccorded by has discupled. In the old copies of the work, there approved considerable confunes in these, from the deservangement of the tablets. But now, consting mount of the decisions of the philosopher change and having assumed anno the classical test, I have arranged it in order of follower .-

## COMMENTARY OF THE PHILOSOPHER TRANG

CHAPTER I. I In the Announcement to Kang, it is said, 'He was able to make his virtue I lustrious."

Convergence norm. It has been also we in the schapters. It was, no doubt, the constructe of pre economa that there is no ground for the 131, he the four puragraphs here, and of the estributed to Confucius, and so much 🦛 or, phines 📳 🎉, which determined this His communitary, perceived to bin the tyle Tracing to form I seem not one chapter, and refer them. The old the drawning of paper is accushed to The administration of paper is accushed to The administration for the drawning of the condition of the c (祭倫), an officer of the Man dynasty, in the tiens of the emperor Rive (AD), a. p. 89-10%. Before that time, and long after also, eltps of wood and of bamboo (AH) were town to write till engrave upon. We am waily conno ve how a effects p of them might goodle presented but we store three entraining the tireat learn ug has so is a question values outly - it 'the chapter of 右經elemer on the right to to the last -these are expressions - our preseding, and the follows, undiest on the tilt ness method of writing and princing from the right side of a manuscript or work on to the will

Commences or the periodorupo Talba. I Two streets area or transmitted reserve. The student with do well in tofur have to the test f The Great Learn DE no Lappeare in the M Chi. She wall then see how a benudar able portion of it has been broken up, and spanets, a c. 1733-13 g. The makes of transposed to form this and the five movementing ; is Tai-chia a dather, the great I and. Chi Hell

required takers continued them, with the great business of such ug the thoughts souver. A. San the Ehuvis of V on 3. The words are See the Ehurb of V on 3 The words are part of the address of king We to be a brother Fing (對), sailed also K'ang-são (嚴 权) the hundrary spether) on appetrating him is the manquieste of Africa The others of 19 to king Wan to whom assurpts K ang-able to referred. We cannot decarmine from this paragraph, between the old interpretation of m - ' virtue,' and the new which moder stands by it, "the beart or nature, sli-cirturen a See the Shawhing, IV v Buck I a Chil Hel takes 龍 as-此 this, or 審 judge," to examine The old interpreters at plate it by | to correct! The employed it part of the saidress of the pressist. I Tim. Is Christian, the amount suspense of the Shall

2 In the Tai Chat, it is said, 'He contemplated and studied the illustrious decreas of Heaven.

3. In the Canon of the emperor (YAo), it is said, ' He was able to make illustrious the lefty virtue.

4. These prisages all show how those sovereigns made themselves illustrious

The about first chapter of commentary explains the illustration of illustration whites.

Char. II 1. On the bathing tub of Tang, the following words were engraved - If you can one day renovate yourself, do so from day to day. Yes, let there be daily renovation.

z. In the Announcement to K ang, it is said, 'To stir up the new

people.

L In the Book of Poetry, it is said, 'Although Chan was an ancient State, the ordinance which lighted on it was new."

4. Therefore, the superior man in everything uses his utmost endeavours.

the description of the chapter as been in the feet and grd puregraphs of the description of the chapter as above, is a few the chapter as a bove, is a second of the chapter as a bove, i take the phone more generally, - the M II "displayed wage" of Electron, a flee the Shorshing Lin It is of the emperor Phothet this to mak 4. The 書 must be referred to the angrees all about thou, on the arterior of their three quelations.

2. The appropries of the second. Rowths. character art. haw, 'to recornia occurs for times, and or was to find semusticing convergence. may mean to make the had people of Tim into

tub had come down by trud too. At beat, we do not now find the mounter of it anywhere but here. It was continuery among the anfare ture, each moral ephorance and temoraa dee the Form sin, par 7, where Kang-alth is exhauted by manual the hing to entire the decree of Handres, and 作新民 which made the Ch has change the Hora have to thing if it is more, as recently subjected by that I have been to the change of the Hora have to thing if I is the I at I the subject of the continue of the Hora whom streets the continue of the Language by the to do with the renovation of the people. This had to the personner of the simpless by his

The adverse second chapter of commentary explains the remounting of the people

CHAP III 1. In the Book of Poetry, it is said, 'The royal

domain of a thousand it is where the people rest."

2 In the Book of Poetry, it is said. The twittering yellow bird rests on a corner of the mound. The Master and, t When it rests. it knows where to rest. Is it possible that a man should not be

equal to this bird ?"

: In the Book of Poetry it is said. Profound was king Wan. With how bright and uncessing a feeling of reverance did les regard his resting-places. As a sovereign he rested in benevolence. As a minister, he rested in reverence. As a son be rested in blist piety As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, 'Look at that winding-course

House, more than a thousand years after He ; the and establishment of the Shang or Fib Line rine. 4 君子 is itery the man of rank dynamic. 鉴 is the room around the aspital areg uples, and the work which is dome to be atten to the who a shapter.

these of the first change of the property purpose bord. For the horse, we have the the thirty property of the work of the work of the work of the both the transfer of the tra

and offer probably in well to the man of vir and constituting the royal demonst. The past the but I do not, for my own part, on the parties or rotal on of this is the preceding intion shows, according to City Rd, that 各有所當止之處 'srayikinglow I UP commo to the amount constants, the pine where dought to rest. But that to ref. The (request occurrence of |- in these para, to a very swim ing constitution from the mostle a New the Sh bothing II and Oth VI of A

prophs, and of # a par a lost Chil Hat, where we may the or remarked a dewn-troders to resulting them in one chapter and compact man contract up his position with that of a

IV .. Ode III at a. The ode octabratus the thing.

of the Chil, with the green baraboss so insurant! Here is our elegant and accomplished prince. As we cut and then file, as we third and then grand so has he cultivated himself. How grave is he and dign. fied! How majestic and latinguity, ed! Our elegant and accomplished prince never can be forgotten. That sepression-'As we can and then file, indicates the wirk of learning. 'As we chisel and then grand, indicates that of self-culture. How grave is he and diguined? indicates the feeling of cautious reverence. \*How commanding and distinguished!" indicates an awe-inspiring deportment. 'Our elegant and accomplished prince never can be forgotten, indicates how, when virtue is o'n plete and excellence extreme, the people cannot forget them

(Note: along). It to a species of ecicle, Tha 子目 are worship of electrotion. Uthe for 澳 绿白菜 first chapter of the chapters tout, or the Het both pushe, read of 37 would be then characters 於止, ittorally, in cost. 修物學 and 威廉 - The bransposition ing 3 to the first start to the paragraph by for Hu for they place down All the street is here laid upon the first | . . . connection with the wars of 19 19 which does not appear to have any form about the "thebulane, IV a first I than IV at the to the senginar Cha Hel himself saying there. The fremer has place Wha and WA the foundament that it is the fig. 's there supplemental part of the Clair dynasty. 🏠 🍇 are an extension being he had been and one and so an income and we all he the black all my we place the two facilities as you the thick-cause I visite he was held with the same Lat. 2 The ode suichesten the virtue of the meaning. I translate II W

mand of the hird's singuisgor chattering. The dake We ( ) of West ( ) in his telescope pullow hird to known by a various of names, outservours to rultivate he possess. There are A summer one to the fig., or properly the same verbal difference retween the ode in the Skill-ching, and so here qualed; namely, 🔀 calls it really contains the words of Coulor bin or "mann. It is to be understood before E

5 In the Book of Poetry, it is said 'Ah! the former kings are not forgotten. Future process deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The above third chapter of communitary explains reasing in the highest appelletin.

The Master said, 'In hearing litigations, I am like any other body. What is necessary is to cause the people to have no hugations t' So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds ,-this is called knowing the root.

The abour fourth chapter of communitary explains the root and the laster

"what they deemed warthy," what they izved. See the Analosts, XII, will, from which we how the furnic kings renerated the people was thing but get its proper pison

4. Bereaparter of our new and our statement was the unique in his mind.

When we try to determine soles that what was, sunderstand that the swirds of Confectite two we are peoplessed by the varying viscou of the old manage at \$10. 32, and that what follows by and now minors. If the one Analogue XV from the compiler. According to the old comtitle According to Targit, 'this paragraph municipal this is the paragraph on having the boundary of the thingels on having the thoughts made emerge, and that
from the former have been been the first the first the former have been all it take that 誕 其意 to the real. Bed securitary to Chile. by their parties in perfect excellence, so us to it is the threstration of thestrious extress which he also, throughout the kingd on and to finite in the out win is the removalists of the people ages, to offers that there should not be a single to the resolution of the should not be a single. of Conflicted, We must conclude that see

CHAP, V. 1. This is called knowing the root 2. This is called the perfecting of knowledge.

The above Afth chapter of the communitary explained the minutesy of immuniquency throngs and carrying knowledge to the atmost extent,' but it so now last. I have wentered to take the mean of the scholar Ching to supply it, as follows measures of the expression. The perfecting of inocaledge depends on the countryfrom of through, in this -If we wish to carry our immulative to the summed, we must encertigate the principles of all things we come into amount with for the intelligent mend of men so cornerally formed to brote, and there to not a maple thing in which sto permarples do not inhere. But so long as all permarples are not imminigated, man's learned age to encomplain. On this account, the Learning for Adults, at the victors of the lessons, restricts the searner, the reports to an things in the world, to proceed from what broughtly he has of their principles and previte his impostspation of them, till he reaches the extreme point. After searning benealf in this

f. On the system current or record, are can, the sourcement of what is deemed the element the same reportured to the evident extreme. I. The part of the second to the same of the same that the prolonge means of the same that the constraint of the same that the prolonge means of the constraint of a chapter which is now the the constraint of a chapter which is now the the same and that the two sentences in which the first appeted this supplied this supplied this supplied this supplied. ment in, as the work stands in the Li Chi, at, missing chapter

many for a long time he will enddenly find homself presented of a unite and forreschooly persectuation. Then, the qualities of all things, whether estimates enternal the public or the course, will all be apprehended, and the ment in ete ontres autotrare and ate relatione to things, will be perfectly satisfiqued. This is called the mostituation of things. This is called the perfection of knowledge.

CHAP. VI 1. What is meant by making the thoughts sincers, is the allowing no self-deception, as when we hate a bad smell, and as when we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be waterful over himself when he te uloue.

2. There is no evil to which the mean man, dwelling retired, will test proceed, but when he sees a superior man, he instantly tries to

 On marrow risk functions described.
 The analysis of the mediating classes in the half players by of the throughts. Hanne, when they were rettleour effort to what in right and arrong, and, in wher to frie, a store would be approach to had ground to his threeming in the fig. this approachases of the ethory manus. 自激 a taken as it it were continue. 人之视已中天refer to # the experience of emporarent in once will amperiat man ments and above, - the ether seconding to Che Hai, is in the nationing . him and not a tomost, which is in tom, but the dictionary makes it in the and, common eignification. His RT, Hearly,

personal. It and took the same or A

100

disgues himself, concealing his evil and displaying what is good. The other behands hare, as if he seem his heart and reins of what use is his disquise? This is an instance of the saying- What truly is within will be manifested without. Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Tsing said, 'What ten eves behold, what ten

hands point to is to be regarded with reverence."

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

The above earth chapter of commentary explains making the thoughts oncore.

"the large and lever, but with the mountag the wing that hypercury is of as one. Compare which we ettach to the expression statutal of Hancista, VII In I am a Ching Cango for it in the translation. The Courses make the large the most of right-courses, and the 子其數心監管 Bis the Shid-ching put for many. The count connectative is sufficiently in the form Tan y's express up to the partitude of approximative management of variety the channel the remains to be a to and Haaren or their more find, who dwell in the regions of variety the channel the remains to be a to and Haaren or their more find, who dwell in the regions of variety the channel to the resemble the because the resulting that the state of the countries why of each string what is shot in the variety paragraph. A This paragraph is considered to the chapter and he will no that the remaining paragraph to This paragraph is a few without paragraph. The countries is the state of the countries o

Brut the unit of betterologics. Compare 📣 and the Hally 安野, as in the translation. The mounting of probably the same. In is only the first of these paragraphs from which we IV wh then III 3. 3 The use of 1 - at one in any way asserted the views of the the beginning of this paragraph and extends writer on tasking to therefore others. The tag, perhaps, ever to the next about sufficiently paragraphs contain only Businesses of the show, that the whole with a but is a suffernment. See the gut of the first parameters by Ohd Mal. Two is a regard number graph means to be in Mr. All Millioning to The count connectants L propheron to be to the fill allowing no

I What is meant by, 'The cultivation of the per-CHAP. VII. son depends on rectifying the mind, may be thus illustrated -It a man be under the influence of passion, he will be incorrect in his conduct. He will be the sames, if he is under the influence of terror, or under the influence of fund regard, or under that of sorrow and

2. When the mind is not present, we look and do not see, we hear and do not understand, we eat and do not know the taute of what we sal,

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

The above essenth chapter of commentary explains rictifying the send and collecting the purson.

THE SECTION OF THE MINE OF HOPE ! BUT Hat, will swing his master Cleans, would again allow the test, and change the enough 🚅 into C first this or managementy. The last an (b) In mot the store material body, but the person, the individual man, in contact with things, and intercourse with society and the soil paragraph shows that the esti comince in the first or a actionquenes of the mind not botog under student is 被慢感慨 好来的墨思 the stat bern there in but 心不在馬 is stidently a when the the signification of the first, and interestine it. thoughts are otherwise suggest."

7. the resources occurrence as our conserver, Then, A is called 'a hand of angue,' and of persistence in apper, do do-I have mid above the. By here is not the material body La Clining-fun, however, auga thick is is — 🙀 語內身. 身 to the body of flesh. ber his resonition, in loc, but they do not work Marriage in the roules. a 心不在路 -the seems to be a new in point, to prove that we mannot tee the in this Work to any twy definite application. Le Changlio il ands that it is the God-green ment means

r What is round by I compared force family depends on the cultivation of his power, a to a Mer are partial where they feet affection and love partial warre they despite and dahke, partial where they stand in awe and reverence, partial where they feel sorrow and compassion, parem water they are arrogant and rude. Thus it is that there are few men in the world, who love and at the same time know the bad qualities of the object of their love, or who mite and yet know the excellences of the object of their hatred,

2 Hence it is said, in the common adags. A more does not know. the wickedness of his son, he does not know the rabbess of his growing corn.

3 This is went in meant by saying teat if this person be not enlisvated, a man contact regulate his hand

If the suppose of contraction the rames, because I go to that man. Where I are that the contraction of the rame is an expectation of the contraction of the contracti family, is not specially indicated to The In only in why the other citizen are dealt ald interpreters ment to go for nearny in their with. Can His takes Z at - 🎉 in regard interpretation. They take Z in Z II Iff to, and IF read \$1 so - III parties "our The and the other clause we the about five his opposion, he thurseline the twin and PC so symmythers with PC to imports form in the same way But Z is sentently the sources sign or present, and the citizen that to import a long constraint as "人之其所親愛而龄爲-ite report wher 人之 数·微 proof." Vot. 1. B b

The above eighth chapter of commentary explains rulticating the person and regulating the family.

CHAP, IX. I What is meant by 'In order rightly to govern the State, it is necessary first to regulate the family,' is this -It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the State. There is fills, piety - therewith the sovereign should be served. There is fraternal submission -therewith elders and superiors should be served. There is kindness: -- therewith the multitude should be treated.

2 In the Announcement to K ang, it is said, 'Act as if you were watching over an infant. If (a mother) is really anxious about it, though the may not but exactly the wants of her infant, she will not be far from doing so. There mover has been a girl who learned to bring up a child, that she might afterwards marry.

3. From the loving example of one family a whole State becomes loving, and from its courtesies the whole State becomes courteous.

"Manifest, a 确,- (great, 'fall )" 备之 rub both of the family and of the thirty, and the the inciness (richness, abundance) of bring regress to met,—which is the few of the he graving crop. would appear, in Circus, so long ago, for remarks of the family have their mereganding grambitug about their crops.

Plattings were tisted, in the st to show her the series that some the how on the wider sphere of the State. 君子皿 It is well-dustries that carries as the walls have both the moral and the political manufact. b the supple of the same of t

while, from the ambition and perverseness of the One man, the whole State may be led to rebellions disorder, -- such is the nature of the influence. This verifies the saving, 'Affairs may be ruined by a amgie sentence; a kingdom may be settled by its One man.

4. Yao and Shun sed on the kingdom with benevolence, and the people followed them. Chieb and Chau led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to matruct them.

5 Thus we see how the government of the State depends on the regulation of the family

with whom is the government of the State. III FC, the lave the people, on the second 彼と不可数創我之不能教 The specificity of anothers being tought at the One case, is a way in which the surveying £ ? Both in the Shi and hore, owns werk.

The art want he supplied This paragraph than a surveying to in Anatonia, II the surveying designed to show that the one result to to the that of the mother for her extent. In

It being one segmented to Cat Hat that N. object proposed in the Great Learning 3. How 可教 directed to 不使教, he regulard ... remarks and reports the explaness of the facility extends - To the one family of the 值事·一人定同。—HELPAN ARABOTA Change the strates on this me had morning with 2171, we and the have reference to the

6. In the Book of Poetry, it is said, 'That peach tree, so delicate and elegant! How luxuriant is its feliage? This girl is going to her husband a house. She will rightly order her household.' Let the household be rightly ordered, and then the people of the State may be taught,

7. In the Book of Poetry, it is said, 'They can discharge their duties to their eider brothers. They can discharge their duties to their younger brothers.' Let the ruler discharge his duties to his slder and younger brothers, and then he may teach the people of

the State,

8 In the Book of Poetry, it is said, 'In his deportment there is nothing wrong; he restifies all the people of the State.' Yes; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, 'The government of bis

kingdom depends on his regulation of the family

字·弟(\*悌) 慈.(spar s. 4 dather take 不知 as dauply-spoots 4 for the States of the last part of the and paragraps. Her fibilit-ching, 2 it Ode VI, et p. The ode offer the arrangian could the spinore of and space braise the write of king Who, and the hery? to extended from the State to the hungdom, todismose of their family government. 27 between the hingdom and the roles. In # 所令 其 mane be understood as referring Analosts, T L III, 'gaing home,' a turn for to the tyrante Chick and Chica. Their orders of the tyrante Chick and the think were good, for unavailing, in consequence of the UI of 5. The ode was cond of their corn continues assemble. The first extensionments, when the hing faciled the their own entirery example. — princes. It collected their virtues & 6 the Shih, I av Octa III st y. It collected the Shih, I av Octa III st y. It collected the Shih, I av Octa III st y. It collected to Chil Hat, the position of summ and eon," i. a. his observator and militi. 100,—no inn, or rules. [11] | .—not thur States, in Analosis, V. 21; AV until. Thogeth seems to the four generates of the State, the whale of S.

-是子 Observe 子 is featurable, → in

The above a nih chargier of commentury explains regulating the family and governing the hungdon.

Chap X. I What is menut by 'The making the whole kingdom penceful and happy depends on the government of his State, is this. When the sovereign believes to his aged, so the aged should be behaved to, the people become final, when the sovereign behavea to his alders, as the elders should be behaved to, the pe ple learn brotherly submission when the sovereign treats compassionately the young and helpless, the people do the same. Thus the mier has a principle with which as with a messoring-square he may regulate his conduct.

2 What a man dislikes in his superiors, let him not display in the treatment of his inferiors what by duckes in inferiors, let him not display in the service of his superiors, what he hates in these who are before him, let him not therewith precede those who are behind form, what he hates in those who are behind own, let him

RATTOR THE WHILE RESIDENCE OF THAT AND ADDRESS OF THE STATE OF THE WHILE RESIDENCE OF THE STATE OF THE WHILE RESIDENCE OF THE STATE OF and shown in his highest application. The equivalence of a loring and heating in common infiling on highest application. The equivalence of a loring and heating in common methods from the property of the chapter of the expension of the property of the property of the first time in the dispersion of the will arrange the statement of the expension of the statement of the expension of the expension of the statement of the expension of the expensio

but if to here discussed as bright (minimo that the approximated the means ing the trappellification of the kingdom. The countries countries so the people's bineric are

not therewith follow those who are before him, what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let h m not bestow on the right :- this is what is called 'The principle with which, as with a measuring square, to regulate one's conduct,

3. In the Book of Poetry it is said, 'How much to be rejoiced in are these princes, the parents of the people!" When a prince loves what the people love, and hates what the people hate, then is

he what is called the parent of the people.

4. In the Book of Poetry, it is said, 'Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you,' Bulers of States may not neglect to be careful. If they deviate to a mess selfishness, they will be a disgrace in the kingdom.

last or gained. The short pure embraces eight of the privacyle of the measurements depends paragraphs, and teaches that the most import in the mind if the according The 17th part nearest at garried bar garred to receive tast with the people is then in tank up the rect thu primary subject, and the branch mly smeathery Here, in par 11 mention is again made of purmy and many, illustrating the meaning of the for that object the distinction between quotation in it, and showing that to the collection or dissipation of the people the derive of Heaven is extected. The facility part counter or the paragraphs and exhibits the the extreme Time the severage is adminished, and it is results of leving and history, as shared with more higher to results of his cortan in the pool the people as on any core of the feet with more higher to be careful. the people, we on six a own private heling, witho principle of the measuring speeds, and his and it has special reference to the according a locality and having on common sympathy with employment of minus or because there a nothing in the principle in 's important than that. The right paragraph speaks of gaveny and home, for the 1k of 1 ms, showing that from the old paragraph descrivance in relevance two but shapters. In \$\frac{1}{2} \overline{\overline of Bearing, the application or non-application, which it requires to make where to bring out

emissions the other paragraphs. Became the that princip a lim in his not knowing how rightermines and profit is here much inseem in, the former brone og with it all edvantages, and the after leading to allow consequent the people is its reality

I There is here no progress of thought, but a reputation of what has been insisted in a size

# 末用。此有乎

5 In the Book of Poetry, it is enid, 'Before the sovereigns of the Yin dynasty had tost the hearts of the people, they could uppear before God. Take warning from the house of Yin. The great decree is not easily preserved. This shows that, by gaining the people, the kingdom is gained, and by losing the people, the kingdom is lost.

6. On this account, the ruler will first take passes about his own virtue. Possessing virtue will give him the people Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7 Virtue is the root; wealth is the result.

8. If he make the root his secondary object, and the result his primary, he will only wrangle with his peet le, and teach them rapine,

In the translation. 第-悌 狐 pro-ties, Chiere glein, in 毛語社蔵, taken party furbories "here - the young and help more and the whole to - 2 gladies there heat on course to A ... here and through the change it is olde till at a The ede the stapler has reference to office, and completene of the king Va (hit), for his ourspecially in the royal or highrest 之道--製 is a verb, risk food, according meaning ragged and light-looking." 且。 to the flat - 既, to manure ' 知一 俱 al. 辟 real g's as an abap. with 🥵 the enortherious distructions. The corperators is explanated in the distinctly by the name for his feet may been seen the the relate Constitution of the state of the control of the feet seems of the state of the control of the and has of all much are the sq. o to syr other hall, we find the edu commendature. They says and fan timey. He has then care to rake in own mand, and meistain the control of the state of the party date, y be proved on todays, if he are convolingly, the grand the fyrance is about him y for letter, and convolingly, the grand of the first one of the party of the first of the states, it is negligible description to the prompts to be the fact that the sale of supposed to be adof responds. A regard time, the presents dressed to king China ( ) to etimulate him ode cases that was using at fine-rate and uses the fine that was using at fine-rate and uses the fine that was using at fine-rate and uses the fine decompagns at the Year dynamics.

Ma planting auswerthy estatebern. Mr. tool of and the motion of transfers, greateness are expensive the capital of the change dynamic was observed

Hence, the accumulation of was the to the way to scatter the people and the atting it be scattered among them is the way to culert the people

to. And hence the rulers words going forth contrary to right, will come back to him in the same was and wealth, gotten by

improper ways, will take its departure by the same

it In the Armouncement to Kang it is said. The decree indeed may not always rest on us that is, goodness obtains the decree and the want of gradient loses it

12 In the Book of Court a said 'The kingdom of Chit does not comaider that to be valuable. It values, instead, its good men

to Tin by Panishing, about a c room, after one resident. Vergelt explains them "poster which the dynasty was as determinated. The secret me to the first many they were the operations of the region and water passes in fraction of his phategraps.

Left rather to been properly to their wirther they we state about to a court bed on Heavan that is It even accepted from the thing far makes it . They have me o well broad that is in nothing were Kangels and a morpeous on in I approximate the correct and 6 惧乎接 倦 Mere emeerding to fits He' in the " ear We's me at the beat the part of the beat He open site they also if so he ext an ... I without these taof their party two two products on the Thin and the Thin of the charges in 42 and (2) are mad as weign - 10 12 to memorder stight, the rep. elder important. FR (1911) amongle the co with the purple. The color militial trying to tase and the people was be trying to bead the to me the grown of a land the partie to steach them braying Time two ps ness to a f be again; the people,

branching for go to well place ours to their experience dispositions & [7] HO wealth be ng maliared - that is, diff in 1, and silowed In he poly the enter among the people are be the major and or the references on their feelings n The be undertained if preventionally sedime said rtidelitietita 🎋 read par - 🇯 rie arteen. Mary at to rebut that orbits to autraped was 10 white is right, or in the first plant. E A "the people's basers and to the would place A A's the rate's beers." "our provers - 'goode .ll-gettan go ill-spent mitth is translated by 监督而入者 亦怪而世 but then words have a different mostering in this torn. It fur the E and All part of The early difficulty is with " E arech and and Tinget do not take it as an enperate butter the fig. m. or ten - The "appears to ent of Heat war rieg but constantly resresearch firmfly Treating of the bar way, the and will set them against himself and against supplement to the 650 should be up. on The

13. Duke Wdn's uncle, Fan, said 'Our fugitive does not account that to be precious. What he considers precious is the affection due

to his parent."

14 In the Declaration of the duke of Chin, it is said, 'Let me have but one minister, plain and sincers, not pretending to other abilities, but with a simple, apright, mind and possessed of generouty, reparding the talents of others as though he himself possessed them, and, where he finds accompanied and perspicacions men, loring them in his heart more than his mouth expresses, and really showing himself also to bear them and employ them :- such a numeter will be able to preserve my sons a digrandions and backharred people, and benefits akewise to the kingdom may well be looked for from him. But it it be his character, when he finds men of ability, to be jenious and hate thorn and when he finds accomplished and perspicucions men, to oppose them and not allow their advancement, showing himself really not able to bear them much a minister will not be able to protect my sons and grandsons

Book of Ch't is found in the FM (Narrativas) its able and virtues an interest. 13 FM of the United a military and, in relation to the other of specially margain commonly described as date. States, what Coulder are Spring and Antonia to Ltd. The exact words of the heat a not words hat they small employee and an interest of the heat a not words but they small employee the marry part of his high is were figures. In from the careto we. An officer of the today of the following studied thank reposition as to come to the following of the manner of the of the following of the of Chia, maked for from much it was anywhole him to consult for gave worth. The effect supplied that his country day the copy is the test. The shorts the translation

But find an each things so to transaces, but up refere to the getting the handens. I to

and black-haired people, and may be not also be pronounced

dangerous to the State!

is It is only the truly virtuous man who can send away such a man and banish him, driving him out and ug the barbarous tribes bround, determined not to dwith aring with him in the Middle Kingdom. This is in accordance with the saving 'It is only the trusy virtuous man who can sove or who can hate others.

16. To see men of worth and not be able to raise them to office, to raise them to office, but not to do so quickly - thus is disrespectful. To see had men and ast be also to remove them, to remove

them, but not to do so to a distance - this is weakness.

17. To love those whom men late, and to hate those whom men love ,-this is to outrage the natural feeling of men Calamities cannot fail to come down on him who does so.

18. Thus we see that the covereign has a great course to pursue. He must show entire self-devotion and smeenty to attain it, and by pride and extravagince he will but of it.

"The declaration of the mile of Chine in the said recognisity expounded in the mound national b menanter a great diseaser in recomplishes of which we for a the Sho there are e-me to brown, but they are unimportant 15 ( there described the DI # "four !

book to the Sud-ching to the made trains of Lo Thomas flate a cheeple that it to 我只喜. the over of the people. The recognition is neglecting the affects of his most backful closely connected with the exceeding. In a nature Setween the text here an unit My Mr 2 2 refers to the had minutes. 放流之之rolors to the bed minutes. 人 to hom, according to the Mar and his fall. the M the Mar A 果園中國 lowers, the prison who applies the paracular - 不要之同 &中國 -will ant dwell

19. There is a great course also for the production of wealth. Let the producers be many and the communers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the

expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving rigi teommess. Never has there been a case where the people have loved righteomness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasures and arounds, did not continue in the sovereign's possession.

22. The officer Mang Haien said, 'He who keeps horses and a carriage does not look after fewls and pigs. The family which

Change is evaluately so demonstrated, from an and tone but with a highli form. If is tribus 惟仁人能云云---on Anne professed to 放流 to lest partnersph, and 遠 to the fact. Ch'han I (M) would out to the passion of the removal of the fact. Ch'han I (M) would out the factors, and the removal to the manual feelings of the passion in the employment of feelings of the passion in the employment of the second feelings. with the St. Idle, instead of Amil Che Hat, humanit. A, 100 feres, in mod as in Anniuste, down not know which suggestion to praire. In Il. in a or with proposition If. The power Changelon structly contained for rathering of the pressure of pressure and succeptable is now false, but he is changed to supply a good that himself, to make any tempty a good that himself, to make any tempty a good that himself, to make any tempty to provide the chartest and the chartest and the chartest and the pressure to apply the great southern to applying the the life of the pressure of th

topther with him in the Middle Kingdom. The perspectual amplein A by A courty."

keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred theriots should not keep a minuter to look out for imposts that he may lay them on the people. Than to have such a minister, it were better for that bouse to have one who should rob it of its receives. This is in accordance with the say-In a State, pecuaiary gain is not to be considered to be prospersty but its prospenty will be found in right-coustiess."

23. When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good, but when such a person is employed in the administration of a State or family, calamities from Henres, and injuries from mea, will befal it together, and, though a good man may take his place, he will not be able to

by Ohn as the cri of comprising the threne to the war to permanent prosperty and woulth. sthern Fing-th styr if are the course by which to practise files ploty fraterna duty homorphisms, and rightermanne. M and A.

They are been qualities of the same neture. ere not contrasted on a America LITE gree to. This is anderstood by K ent-ching as re-purity the promotion of agriculture, and that is unladed, but does not exit trial the presence. The remainders are the searched Bears of the government. The must ment of the Whole is good -whom there is chowful industry a the people, and an economical principality, on of the government, the finances will be found in ting its. The one import betters waterfalleting. the same so in paragraphs y, a. The 1d latter it was the Shift, I av ode I & W th Z production in different. The virtuous man man the smalth to as to make his person of it o pengioring of his women's of the part of the faces; 🌋 😩 🗸 —ore Memorius, 1. Tt. 1, 1, 4 person

and therein entirestray himself and gettern ng. m. Hasen was the honorary spitchet of Chungour Mich ( A worthy minimum of La number the two duern who ruled before the birth of Confir ins. He say top, quested here, were pre-served by tend tenn, or recorded in some Work which to new tout. H trans at & M. H. -m a echotar's being first called to offer, he wes gifted by his prince with a utarings and feter bornes. He was then supposed to with-draw from patty ways of petting wealth. The Mis. or high officers of a Blade, kept iso for and so their feneral ritus and escritors. 📆 🖟 -with reference to the party the less to story 臣,---see Aradony. El. 271 25. 彼為 practical. He wish to not virtue one totale with 2 書 insuming every, 以篇音, constant the people respond to the indisprise unless to be good. 不以利益利以 of the rate, and that bedeverhance, and to be

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remedy the evil. This illustrates again the saying 'In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness.'

The above tenth chapter of commentary explanes the government of the State, and the making the implicit passeful and happy.

There are these on all ten chapters of communitary the first four of which discuss in a general manner the stage of the geometric topic of the Work, while the other sea go particularly into an exhibition of the more required in its subscriptional branches. The fifth chapter contains the important subject of comprehending true similares, and the eight, what is the foundation of the attraction of true materials. Them two chapters demand the reportal attention of the learner. Let not the reader despite them because of their simplicity.

My master, the philosopher (A any setye - Berny without inclination to either sule to called creams, adversimy of no change is called TURG. Hy cream as denoted the correct course to be pursued by all under horsen, by xiven is denotes the fixed preacrate regulating all under borren. The work empares the low of the mind, which was hundred down from our to mather, in the Confernon uchood, tell Ten-see, framing lest in the content of time arrors about desired wheat if, commuted it to morting and delinered is to Mencrus. The Book first speaks of one prenciple, is next operate this out, and embraces all though; finally, it returns and quaters them all up under the one principle. Unrell at, and it fills

The trees ower Wom. 12 The Dre combination, tell Children I mare described that of Screpce of opinion, both among matter even mentators, and arrang provides translators Chang Kang-ching and 名曰中曆 can, 'to compley which is the first given to 14 mentus barrows,' and then reference to make in the distancery, and is found in the Shy to E say on tag's words given above the comching L t. pic. 9. As to the meaning of \$57 priors not having shourted that he immediately and Mi, sor chap t. pur. 4. This appears to Tony in the unset of 'to employ,' and set of

trine of the Mean." I have not attempted to A. S., "mottanging," as in the introductory francisis the Chicam character of as to the acts which, however, the dictionary does not exact force of which there is regarderable d f. acknowledge. Can first himself sept. 17 7 不傷不倚 無遇不及之 Chang it the name for what in 以其記中和之食用也。The with all mailtenances or deflection, which mailten enterede mix renter about . From matte ordinary, Work & named | became it nettrds the outstaint. The descently goes another meanpractice of the non-deriating mind and of hap. And of Form with special reference to the partit Butter Historian of 用 to before to the mail - 又和也, the size here been the secrepted meaning of the in this ! harmony ... Many, however, adopt this mean-

the uncorrer, valid up, and is entired and like half in mysterionismus. The redish of it is machanistible. The whole of it is soled learning. When the shiful roader has explored a with delight till he has apprehended it, he may every it into practice all his life, and will find that it counse be exhausted."

CHAPTER I. t. What Heaven has conferred is called THE MATURE; an accordance with this nature is called THE PATH of duty, the regulation of this path is called institutions.

ing of the term in chep. it, and my own opinion | not turn entre pate the judgment of the render is decidedly in farour of it, here in the title, on the su ogy of the enthus sate Chiling, The work then treats of the latmen mind - to the state of charge absorbibility correct, so it to us that the succent division of the Chung Yang Book and in the state of here, or harmony into chapters was made by Chu Hal, as well so itself and in its state of two, or harmony into chapters was made by Chú Hal, as well as their subdistation also paragraphs. The thirty of these shapters which embrace the work, are decline of Memory appropriate States, as private, again arranged by box in the declines, so will be, the styling. State Mil to be many from the propositional styling. The Edmirant calls it I described Miles, after Chiang fire) and last chapters are complete in themdispersion of artigle (crimina) they may. Do notice materialists, one do cover here, the third, name and the fourth breden, amount in a company of married to the course of secondary of married to the course of secondary Marriago, character of mays, 'Orang Tung the the thething of man. By of , or 'tectors, is to Constant puldan Medium. Collin ralls it - he understood the nature of man though that "The golden Meditim". The objection which I that generation at so so be subbase that of base to all these nation is, that from thom it trains size but unity one can be equitant of would oppose as if the worse norm and the art the tel and date. The be deline by \$\frac{1}{2}\$, to qualifying adjustive, whereas they are over continued, to order But we must take it as dente terms. My own version of the take as the a gloss on a passage from the 17 ching. the translation published in the Second Books quoted to the distingues. 一会 者人

Inches town in 子程子, - see on Cha alon mys that 任 is just 绿, the 'prine Introductory note to the A Du Tem- copie, characteristic of any particular nations. Mit and his authorship of this work, see the But this only involves the subject in separate.

I It has bout stated, in the professioners, Interesting and his computers only it—"Me mixes, as in the introduction and conclusion of management and employment. The Rock treats, the treatme. The second part contains for simp-

票受, Ming is what man are enderend with,"

Protogramme. In a plermar demoting the explanation of the beauty made, mounts the sentth and make, and the four cardinal to be exerced, though more to down weaters object with an appeal mature, configured on board reader but so as the translation—I will him by Hannes or that by which he is considered.

2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not want till he sees things, to be cautious, nor till he hears things, to be apprehensive

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man in

watchful over himself, when he is blone,

4. While there are no stirrings of pleasure, anger, sorrow, or pay. the mind may be said to be in the state of Equipmental. When those feelings have been storred, and they set in their due degree, there ensues what may be called the state of HARMONY. EQUALIBITION is the great root from which grow all the human actings in the world, and this BARMONY is the universal path which they all should pursue.

inted a law to handelf. But as he is prome to derials from the path in which, as unless to his nature, he should go, was and good monmust have appeared to expla p and regulate this, helping all by their matricelons to wall 推制

Part on The path tradicated by the neckers using to our is hit, and the superior most-體道之人. Ar title profit anisoty all protection of experience design the same - T' , to per on the sanks thour, gard to what he does not hear they will not vertue of the nature and post me, to illustrate be intelligible to an Brighest reader. A post-on the manning of the statement that the part arise marrower, whether the part and be left. It is difficult to translate the part.

其所不開 ought and to be addressed passeredy, a factors had apartment, fachara hada not board. They are so understood by Ying-th. and the 大學傳 chap vi, is mouth in farous, by its analogy of such an interpretation

800 3 Chi Hat mys that 👺 is to dark place that ill mount onell methers 'and mercian is and adultion core that he may artern, that the in the place which other men do not ment 頂見 to a name for a short parson know and to known only to ano's self." There of time of which there are thirty in the revenily the cast paragraph. It mams to me that the four hours , but the phrase to comments used across much to be to the revenient of one's seen would thus hardly be here may advance free for 'a comment, 'an instant. Europ Flogets hance, and the minute though this aprings of explains in the in the content of th which to got admissible probably to be found to all the subsequents plan tages about 温度, or 'stnowity, the 西 和

For a. 'Thin, mays Cha Het, 'speaks of the

5 Let the states of equilibrium and humanny exist in perfection, and a happy order will prevait throughout heaven and carth, and all things will be nourished and flourish.

In the first chapter school is given above. Too-see above the secus which had been number drawn to home, on the bases of his discovers. From it shows clearly how the path of duty is to be traced to its program in Harton, and is an investigable solule the substance of it is provided to ourselves and may not be departed from Sust it speaks of the respectance of preserving and automations this, and of correction is unschied self-acressing with reference in it. I maily it speaks of the mariturious rehomenments and termsforwing influence of anis and specient men in these highest extent. The wish of Tennas was that hereby the lacener should direct his thoughts interests, and by sourching on himself there find these

couple because it is a filterite by applacement in a succession good book produce state a west, and the distribution of all factoring, but underlying on, and is successive to the produce of the distribution of all factoring, but underlying on, and is shown in with any of the programment of the programment of the distribution of all factoring in the underlying the distribution of the egus derinan

abserra. plot system, of an even suppose to engine The study of it will make the root much but of edges, and a state of department than pressure Branch diversity and percentages proportion distance to the age of the tell paint of Fields between the same reference to the relation or makes as ye about the facility of the state of the month. He amount To fine his time to it in the one mined from the fine tage or that Flat, 一安其位 will room in their become now adversaries of interior and important of positions. Kangolidas explained is by J. Owner manner town and out for a time provide sample of the remarked. Heaven and earth are

dimeribes the mark on t collection of age and Par 5. On this Internetts and the disagness per is developed to the 4th part of the work, T P PHILIpercent for few stores in the above percent. Three It is the whole chapter a mix out of a con and

the or anterpresent distance children children, provided but have the puretty provide of the universe. These

truths, as that he might past under all endowed demphasions appealing to his softeness, and fill up the measure of the goodness which to assured to him. This playeer to what the writer Yang called 11,- "The most of the whole work." In the ton chapters which follows, Taxo-an quotes the exercis of the Master to complete the Phinting of these

CHAP, II. I Chang-al said, 'The superior man embodies the course of the Mean, the mean man acts contrary to the course of the Mean.

2. The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man s acting contrary to the course of the Mean is because he is a mean man, and has no caution."

First-th expended - 'Herren and earth will probable on the strength of this limitenes, and dunition and compenhent will be on amounting bonomer designation of the mage, and when the their person piece as that all things well be

Countries were The writer Yang, 4-m. 103.5 1135, quicked have, was a distinguished. achities and author in the firing dynasty. -11 was a sire spin of Ch king blan unit a fround both of bird and his brother I 體要. "44 = 44 stature and the abstract, - the sum

2. Oney this to oppose mad call mixtow the Mann the blad gar or always productive or. t. Why Confusion should have be quoted by his though aloon, or make ago name. It a mont-point It is said by some that describes might in this was refer to their teacher, and a grandent to has gracelfather, tott such a rule is consultated lags in view, and 🖼 🏬, with reference 9

es their correct places, and the promises of pro-that in they are. Deliare my that if to the

Which duke At most in reference to Confor its, on subgring him after his dash. See the Li Chi, II Seet Lid 44 Some with most be anderstood between 2 7- and \$1 M and ! have supposed it to be fift with most of the persphenois. Mearly all event to be agreed that 中層 bern to the same so 由 和 his the feet chapter On the change of terms, Cho Hel quotes from the substar Ya ( 3%), to the effect that 🗱 🎉 is said with the nature and feet-

## **味** 不 肖 之

CHAP. III The Master said, 'Perfect is the virtue which is according to the Mean! Rare have they long been among the

people, who could practise it!"

CHAP, IV. : The Muster said, 'I know how it is that the path of the Mean is not walked in .- The knowing go beyond it, and the stuped do not come up to it. I know how it is that the path of the Mean is not understood. The men of talents and virtue go beyond it, and the worthless do not come up to it.

z. There is no body but cats and drinks. But they are few

who can durtinguish flavoura."

with and sonduct : 君子而将中,To charge true 伸尾目 10子目\* be explained by Chu Berner he has the chargehie. written of a superior man, and more over a table to flow or was that own well asked to reach the there is no been in a a specially to be

long. But the even in the translation is bester long for it in automorbigate things.

referred to the more to described in ( ) and ) in the first chapter, temmediately follow-H-IF til Wang 80, the fetrom scholar ing in the last, I translate it bereof the Wei . 题) dynamity to the first part of the path of the Moto. 郑春 and 賢者 the third century quotes 小人之中庸 are not to be understood so meaning the indy with 反 before 阳, of which, this like ap with and the truly which has our those who proved If I be not entroduced out the text transmires to be such. The former thought is must cornerly be interstood in the time of the Mean and worth their study, the opening of R. H. in L t - and the latest thought it and only are Then end the ten and one will be estimated the following the indicates and reference the words of Continues with reference to following the indicates and refere to the the to explain the comming of the different character, not squarts them . We For example, and though there is no comlines are laid a complication, but an Dissipaagainst of mis-attempt between them, appealing
that, there are all only the them them in the form of the state that the state the state the state the state that the state the state the state the state that the state the state that th

CHAP. V. The Master said, 'Alas! How in the path of the Mean untrodden |

CHAP. VI. The Master said, 'There was Shun .- He indeed was greatly wise! Shun leved to question others and to study their words, though they might be shullow. He concealed what was bad in them, and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government

of the people. It was by this that he was Shun'. CHAP. VII. The Master said, 'Men all say, "We are wise;" but being driven forward and taken in a not, a trap, or a pitfall, they know not how to escape. Men all say, "We are wise;" but happening to choose the course of the Mean, they are not able to keep it

for a round month.

shoot, therefore it is not practiced. According to Klang-ch ing, the remark is a famout that there who no intelligent covereign to tearly the juth. But the two views are rescuesimble.

2. How flavo removes the cotton or the in addition in opposition to the knowing of shap, in blow, though a map, invited the episions of all mon, and firmed truth of the highest value in that compand my age, and was able to determine from them the course of

**姚其雨端~~~~** tremen, are understood by Langebling of the two array of according and coming abort of the Mann. One his makes them - the widow differences in the openance which he received. I conserve the covaring to be that he examined the answer which he got, in their entryty.

from baparatog is stall Compare 30 31 100

6. Chi Hal says :- From not being under- 12. Analysis, IX vil. His concessing what was tark and displaying what was good, we a its to encestrage people to speak frealy to him. Elength ang makes the last contents to turn on the mounting of 🗯 when applied to an honorary epithes of the dead, a Pull all-accomplished; but fibut was a named when no was klyre

7. Тишк сокумает совреме выпус вы DORANG TO THE OCCUPANT AND PAYORS OF THE MELL. The first of the protection with a general reference. We are wise, i. a. we can very well take ears of correleva. Yet the present yet of our profession is seen in case of the profession. not being also to take care of themesires. The application of the libraryties is the made by the subject to hand, the second of All requiring to be specially understood with reference to the entired of the Maca. The supalment in

CHAP. VIII. The Muster said, 'This was the manner of Hiti .he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did Dot lose it.

CHAP. IX. The Moster and, 'The kingdom, its States, and its families, may be perfectly ruled dignities and emolimients may be declined, naked weapons may be trampled under the feet, -but the course of the Mean connot be attained to."

CHAP. X. 1. Taze-lú asked about energy.

2 The Master said, 'Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself')

3. 'To show forbearance and gentleness in teaching others; Anahom, XIII. 3, though it is here applied to

a month and sail set there to a year to these Hall make that the company of the Mass Harn the example of Hist columned in providence to these mentioned in of words appears, prelime the A. III The-· Baco prayrow a trut on good petat, my mach sergery one. At to the stoned dat. At - The appearance of holding firm.

B. They improposate our advantages to their overland.

both parts is left to be drawn by the reader for II-- all moder the sky. embracing by eight, if kinesit. From from 4th tone, 'a trap for not in fart, all kined com. The hangility perhere a verb - 4 /47, the bring to perfect under " If - a charp, straint mespec," med

10. He person to me antarior to me Mann, In the Anni-to we find I would, on earning consistent on the forward the subject of his valuer ( 🙀 ), and claiming, un the ground of t with practice as the Master awarded to Hall K Ti - the hingtime of he was a to know eather to the works would thoused may - "kinged min, but the Ch near know and allow that he are would, with the fact that self of me kingdom and hence this name her thatsever, were and bold fast the Moun. . For

and not to revenge unreasonable conduct -if is is the energy of Southern regions, and the good man makes it has study

4. To be under arms and meet death without regret -thm is the energy of Northern regions, and the forceful make it their study.

s. 'Therefore, the superior man cultivates a friendly harmony, without being weak. - How firm is be in his opergy! He stands erect in the middle, without inclining to either side. -liow from a be in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. -How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing.— How firm is he in los energy!

decentulares. Cha dadase it serrortlyempelent to acarcoins others, w 山山(- )於) must be- the snorgy which you should guh, rare, not which you have. If the atter he the meaning to farther notice of the whom in Conference water of the he would seem, in the three following paragraphs, it dears to the energy of the Model a Kongolom the North being the saidy down and the Sr. He sensity 3. That I make and equation have an and subsequent share a section of dented, and the Ch pass necessar up the subject may be seen to the approfession of an off of the Cangeled senstanted Presents (學 論 屬 訓) Luc tampean of their affect, had not not time to be a witten again. The ha hart to f the See the securing to the morphism as a membraned shore sould not have focus on what he blue in tuess terms. The on ray of mantious to fortnersons, their described, to noble to come

The I have been disposed to color the tarm short of the Beam, and therefore # 7 10 taken with a low and light numbing for their 是以勝人之名, the name of strongth and any do fine of phrases from the sentert makes the reading of the Chinese classics perpearing to a centert. E Z -early Atte locts, All Kir, a 46, the impal in front of a cont also to make 在全革 to make a must of the leacher dress ( 10 ) and weapons thing and Tingeth my that [ii] [iii] Beant the ((1)). This energy of the Sorth, it is mid, legitiving of parts, "Operation, a choice two laterly optimized ingthe compact to be defined and exercise the Table ortrates the energy when you construct arrest with the Mount of the adies a care in any out of others, and a regulasome The manife and in weather to pulper affairs officer on the Amsterda. 有道 無道 have followed Chit Hat in translating 🎘 You to paraphrases 宇宙不變 行充图 He holds to what to untrache, and

CRAP XI. t. The Muster said, To live in obscurity, and yet practise wonders, in order to be mentioned with honour in future ages :- this is what I do not do.

2. 'The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it -I am not able so

to stop.

3. The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels be regret.-It is only the sage who is after for this."

CHAP, Ail. I The way which the superior man pursues,

renches wide and far, and vet is secret.

2. Common men and women, however ignorant, may intermeddle

does not change, his virtuous conduct being The former, theraid, implemendement while allocations. A nuclear writer making the the tatter is returned downstrained screens being proved up by the furness of office fines. Such above 5 11 they had the very highest of these views to at the interpretation of signification and - III is in the last clause. 學 --- 1

without the flux dynamy and Cho sclopes it will be observed been foundation for the that character he the true reading and up a new or up that he had no could not not a true teaching a Tailung when to character and highway style. It is not stin, but were China ways [ ] The true of the true ways the true that he that was the true ways the theory when the true of the true that the true ways the true was the true ways the Kangedi kag sook it se + temperate, or, the transferred to and ter step. The great object of the dest chaps took he and Virgida and the ment of the franchist controlled to state the state of the stat tota he and Virgida asplain so in the translate of the three grand or thus whereby entrance is that three grand or true whereby entrance is that I make objection to ChO's view, that in effective in other path of the Mount, and therethe next chapter to great as use of the fore at the committee next, they are unrested the same to the a Tour and Tour in. The part is numerous, agree well with the lines suffered in about the second of the waters and from a line of the part is numerous, agree well with the lines suffered in about the lines of the lines o

DORLY THE BARN CAN COME UP TO THE ME the latter being approach to the restorm who are the latter being approach to the restorm who is found we believe from the water the former the test chapter, par 2. A distriction is made chapter. St. the Hat. The endeat forming the land of the test forming the land of the test forming the land of the

with the knowledges of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of observotor, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men ault find wome this go in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to aplit it.

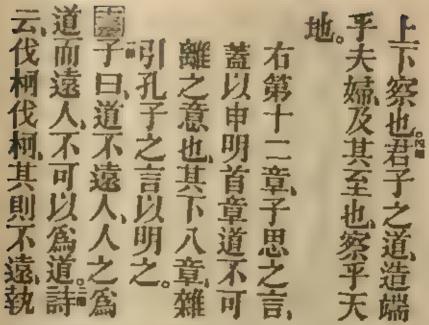
3. It is said in the Book of Poetry, 'The nawle flies up to heaven; the finites leap in the deep.' This expresses how this way is even above and below.

very distinctly any reference to these card out the sentence has nothing to do with the seawirtness. The allered separations are distincted that phrase of Mi, showing that the ocurse of san House had failed and of abservance, some over electing I and other recently shorted; When en tran a use pro so directleds have to alta o to it we come finally to the cancile on the only the tops to repeat of during so. W. createy want toothing more pro. and and precio-

\$3. The tot can so the Many specifies can are wing, ser the police of the War It is chapter the third part of the wink a demander, and the International 書子之道 界面是 may be regarded in the Transported in mine established by the eigenfload on of threetwo terms, we should have a good class to the westers and bed no and hing-to explain the When the part these are present and disallow to a competite management also have by and does not hold offer. On this view of it, man.

cond ag chapters. The yes mannings of to the dict nary are-"the free expenditure of money and dawlpalant, or weste. teg to Chill in this passen. 費朗用之 A 12 P and tember the wide range of the 44- to praction. Semething like the most be the meaning the source of the Mean, requiring everywhere to so exhibited. Che then different 题。 間之後. the micuteness of the in to the meaning of summers. The fortune augment to the sets of the locand the satter to the see that it milior essent to me, that the 🙀 beer

embracing all duties, jet had no more the stativished enmonscences of duty in same ▲ 夫婦·匹夫 匹婦 ←



4. The way of the superior man may be found, in its simple. elements, in the intercourse of common men and women; but in its utmost reaches, it shares brightly through beaven and earth,

The treesfile chapter obser contains the words of Tree-size and so designed to illustrate what is send in the first chapter that "The path may not be left." In the make chapters which follow, he quesse, in a merrillaneous way, the words of Conjumes la illustrato (L

CHAP, XIII. 1. The Master said. The path is not far from man. When even try to pursue a course, which is far from the common indications of consciousness, this course cannot be con-Mdered THE PATH

2. ' In the Book of Poetry, it is said, " In hewing an axe-bandle, in hewing an axe-handle, the pattern is not far off." We greep one

both, XIV critic 3. But I combine to be all as colourston in his argument. In translating the and the study of this paragraph. Chiliquetes from the scholar flan (S. S.), that what the scholar flan (S. S.), that what the appears man falls to know were exempteded in the appears having to sah about coronicals. It is on present of the request of king Win.

In the appears of the scholar having to sah about coronicals. It is on the scans of M. I brightly the said offices and what he facts to consider what the scans of the sc had offices, and what he fairs to printing was played. The application of the sense of the strengt field to Continents and being officed.

If The rand or fair than to be a property of the strength of the st find that they could not make every individual from mor size the naw of P in sizenite and extent the bean-tip of their rule. He adde his green no like what is wren to see the continuous for the size of their rule. there's and known was the partiality of their

Harrison and karely was the partiality of their producting and respectively. A when man producting and completing the host of attemptor, the salet of winter, the first things were the month of winter, we can increpent the other hards and the program of the program of the translation. It was the chief by the writing, we can increpent the other hards and the program of the program with the translation of the program of the longitude, and the want of rate for deather with the coording to the

axe-handle to have the other and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops

3. When one cultivates to the atmost the principles of his nature, and exercises thore on the principle of reciprocity, he is not What you do not like when done to yourself, for from the path. do not do to others.

4. 'In the way of the superior man there are four things, to not one of which have I as yet attained -To serve my father, as I would require my sen to serve me to this I have not attained to serve my prince as I would require my minister to serve me to this I have not attained, to serve my eller brother, as I would require my younger brother to serve me to this I have not attained, to set the example in beliaving to a friend, as I would require less to behave to me to this I have not attained Eurocat in practising the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man

principles of the Mean is measure to see their that the terring eace, I be explore given compared with some and is the other. The high first to heavy indices by death of one of their, but is called the and de form aftered from its introducence. We allowed that the residence in part by him are to a security man. The change is him only fortige investors hippothetical that father having feel blue to the proper states. It compare Assumets, we are notified. He present from specifical began are rame suble, and we do not the our the best of loss became of them. These who that it necessary to count, with the Chimese, on his

IV.ny. inhere a nonlinework of to be distant of himself by his passe ( ) to speak of the from:

4. The adminishment made by Conference commence and the charge indicate sufferally made. after the last # 14 音之識 - '15 the proofee of ordinary

dares not but exert hunself, and if, in his words he has any excess, be dares not allow homself such heenes. Thus his words have respect to his actions, and his actions have respect to his words, is it not just an onlive smoothly which marks the superior man?

CHAP, XIV I The superior man does what is proper to the

station in which he is, he does not desire to go beyond this.

2. In a position of wearth and honour, is then what is proper to s position of wealth and honour. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among burbarous trabes. In a position of sorrow and difficulty he does what is proper to a position of serrow and difficulty. The superior man can find homself in no situation in which he is not homself,

3. In a high schuction, by does not treat with contempt his inferiors. In a law estaution, he does not court the favour of his

winters a the determination of a mainter sea ware - 表位者 即本来放有之 and Lary operation a speaking about the to the traper station to which Firemen. To the practice belong the statue of the last from. The meeting came to much the 所不足、不敢不免 and to the same in all these inserpressions 不顧 waking the two next clauses 說, w 。 手其外—surpass Anchora XIV agests deal particle - El stopp gra-

• 行手富貴-行手信責所當 the first one oversions have an average varieties of the pursues the path, which there are when the property of the pursues the path which which there are state or meaning to ought to be personal and probes and honours. One Has lake 素 =- 見在 as greene be in the other inter 自得 interally have that meaning was the felt most the 'orld personating.' The paraphrasis made it-Suggests of the persons passed. It streets have happened emberming handle to his position." taken the sa the chap at no - 12 terror to- I recorder a segmentation to what is made in chap. duned to Man endearmetry to combined the to 对子之中庸也 君子而晓

superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against Heaven, nor grumble against man.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of Heaven, while the mean man walks in

dangerous paths, looking for lucky occurrences.

5. The Master and, 'In archery we have something like the way of the superior man. When the archer masses the centre of the target, he turns round and seeks for the cause of his faiture in himself."

CHAP. XV. 1. The way of the superior man may be compured to what takes piece in travelling, when to go to a distance must first traverse the space that is near, and in secending a

height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, ' Happy union with wife and children, is like the masse of lates and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus after Krang-chilag by the first the distribution of the two stands and the way of the separation of the two stands and the way of the separation of the two stands are of the way of the separation of the two stands are of the separation of the two stands of archivey we dealers. If will not the second of the separation of the separation of the separation of the separation of the second of the separation of the second of to E ong-th'ing 第平安, 'to aquivalent to m an outsett arrang past ster yo mis' personal and transpolit. The first sure - 5 12 to road on and 12 a feet the first it is 平地也, 易thenza level ground. This is Dife TV at 7. 8. The ode colebrates, in 2 00

10 In the reaction or the Many three mant corrost, that we conside an well expressed it there is the dependence of needlines we are the fine the dependence of needlines we are the and the ferrity of brotherly have the translation. 3. He, the test faces, and the ferrity of brotherly have not held manner of higher training the higher training of with and shydren, the the restrict of with and shydren, the the section of with and shydren, the the first five he have not been true and the five five particled on the middle of the the annealing deglet, and then may we'll and there is a figure of ine latter was attached dilliforn be regulated and enjoyed. Herefore

may you regulate your family, and enjoy the pensure of your wife and children.

3. The Master and, 'In such a state of things, parents have entire complacence i

CHAP. XVI 1. The Moster said, 'How abundantly do spiritual

beings display the powers that belong to them!

2. We look for them, but do not see them; we beten to but do not hear them, yet they enter into all things, and there is nothing without them.

3. They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to

enumity the relationship of his band and wife was not among the five relationships of society. because the union of brothers a from Harven and that of heatened and well a front than?

The is understood to be a remark of the familie on the six. From well and shidten, and brothers, parents at last are reached, when trains how from what is low we ascend to what whigh that all this ta far fee that and observe

IA AS ILLUSTRATION, PROS THE OPERATION AND STREET, OF STREET, SECOND, OF THE WAY OF the Mran. What to said of the Ascreakte on this attention to eaty by way of classication. There is no design, on the part of the sage, to does up his views on these beings or agenties. The key of \$1 se to be forms, on the fact parts ( traph, where the 夫撒之頭 evidently

taken to A Tale day it has been in for his administration to arteraph, theremen, should be esparabel from the others, and not interpreted up out y of the to superly of the entering of the entering of the entering of the factor it then that I've Moditaret, in cap.

Moditions of operation being with the meth, the press them to be a the Hilliam of the entering the state of the s they are not be be consequent, was wrong, not withmanding that he may be defeated by the example of many Ch. man rempressions. The emond clause of par s- 献之不可 the tone, 's delike

more remote. Thus it is, that from what is near with the 議於中必形於外 is the 大學情 day, vi a to wheel chapter on have seen that the whole of -here i, para is to has a ramerable symbol y However w may be driven to find a recondite, myssissis, mounting for the sth part of this work, there is no areasty in de so lives. With regard to what is said of the new side, it is only the first two paragraphs which recessed diffculty. In the 3rd just, the edge speeds of the sparitual to age that are excrident to read cha we America, VII, xis. The tarpe to the singles of the 4th pure of either specimel being particular in hather on riflered be up not. mrischie Beineiter auf wit able or bekald eur conduct. See the Philo-chang, III. ii. Ode II. of T, with he is as it to have been exampled by our of the fights of Wes, and was repeated the center of the q tailer he is warned to

so in the Shift-shing. B. said to stir time, What now are the

### **国此之** 表思

attend at their merifices. Then, like overfli wing water they seem to be over the beads, and on the right and left of their worshippers.

4. 'It is said in the Book of Postry," The approaches of the spirits, you cannot surmise. and can you treat them with indifference !"

s 'Such is the manifestness of what is minute! Such is the

impossibility of repressing the outgoings of sincerity !"

CHAP. XVII. (. The Master and, 'How greatly filial was

from what they are to the third per which the the French the fig and the are conas unique of file? I think not. The proctospeaking of what to mid of them in SH 489 The first the determined. The far the presentations (with tight Bur a clarific aid interpreture my that the - At. to give no have the term the internet of the absolute means of the absolute means 不可遵-不有所遵 there is not thing which has ingient and this the meanand if the wa or one that of an things there to not a single thing who it is not good seed by the hough our energy, (1) of the resonant. This is not that we seem from these. The fring patient explains the terms with reference to their physical theory of the un norm lacted to they think from the Formey Chit's menter to long, expected. The bounds are the error poter sport time of Means hand Earth, and the trains of production and transfermely to The echnise Chang ( fig. 15 ) mpn - The term shifts are the easily acting privacy of the time treather of melure ( \_\_\_\_ in ). Cho Hu a wwn aware. to deposed the effective treather then by home and If me speak from hour from a my ame it deposed to often and and 's a place and by one the return ny and water a Troy are pearly unity meaning. I a differ not to with what was not upany transmission to problem our in the F or Boar in there an Approach to a morning of the control Miles. Hawke is more than to make him after als, it may be desired whether what he mys-

posterior in the first two paragraphs. Are we in more than a plan upon words. His oba to people has been decreased as held at he said a "tome the and on the on min it . Thus the same adeare the Tambulad in Hetres (Th. K) lepton) a frequent and the former den to the more not in a subsidied that presting a the more subsidies the environment through to be the the

Remote the problem the first paragraph -THE REAL PROPERTY AND ADDRESS OF PARTY AND tapes [tradfects to 5 fets "per trade would product meter is officer in a filter person produced and person produced in the contract of th Le and little mile or count had gottary of the hapt n who are steel throng reporting ather incompressed one was no relieve y assessment a beautiful to se operate for the reason assemble with the most emperature their heat form were not triple agnifies specie, to specif, specify and If 'a ghost or demon The former is send I I the trapent of the Bast of the aspectator from the total and the same forther amount of the the same of the transfer of the amount of the amou

equiverent to its in par a system of of the Party " The war a to employ from convergence

MATERIA S. THIS SALE STATE OF THE PARTY OF T

Shun! His virtue was that of a sage, his dignity was the throne. his riches were all within the four seas. He offered his sacrifices in his ancestral temple and his descendants preserved the sacrifices to biasself.

2. Therefore baying such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches that he should obtain his fame that he should attain to his long ofer

'Thun it is that lieuven, in the production of things is sare to be be institul to them, according to these qualities. Hence the tree that is floured ring, it nourishes, whole that which is ready to fall, it overthrows.

4 'In the Book of Poetry, it is said "The admirable, amiable prince displayed conspicuously his exceeding virtue, adjusting his

me the sequences between them's great P and install in the angester temple of Yan. But is girty, and all the a fact that the control of the fact that he control one of the factor of the paraghrants however try at one men and control to be engine to a post one paraghrants. It willies was a described without supplies to the co Beent build at against his passacle. The Shina true being or the all he wholly a still notice to be sets any officer or sure on a stage. Here great was the distinction who is together can be used by be percental. And worth consecut to the other products the the fight of the control of the contro poster salled | 49 d. - The few sur date, positive heaven and sards are connected dynasty, there must descend ante of fibring pos-Separation by the statem of two the narth being would of the State of the angle hand of search a mail space in the midst of them. Hence, as the supercreeks hingdom ( ) It on die govern all with a the four was. See also a fee to the many figure. The character of the the manner than the means figure. The case together them the place where the figures if o news Decame he had given in to the view, first and chook of all virtues 3 by and fit

geseller. See Man Ret ba's (\$1 11 mbr.

"to entertain a green, and activitions for I threating the womant take at here, whoppayed titing. That is his mortificen. An Khum was ned the threese to Y0, and I did not run in die einen bie femily, we must take (# 2 or or the translation. In the hound the Chan oner flerny to him. . . The II hence infer up

arery come to 大槽 -- to y are, the missismattle for 1544 a what is appropriate in such a not victur. The whole is a locustice and with reference 1. Shim. He died at the age of out years. The send a rise taken have the place of that puly he for our paregraps, ac-"210 first may anothering on the last party in the continue that is the root that ed some who thought that films near-from properting to the - ... metch, thems care

Therefore, he received from people, and adjusting his officers. Heaven the emonuments of dignity - It protected hun, assusted him, decreed him the throne, anding from Heaven these favours, as it more repeatedly.

g. "We may any therefore that he who is greatly virtuous will

be sure to receive the appointment of Heaven.

CHAP. XVIII. 1. The Master said, 'It is only king Wan of whom it can be said that he had no cause for grief! His father was king Chi, and his son was king Wo. His father laid the founds-

tions of his dignity, and his son transmitted it.

2. King We continued the enterprise of king Tai, king Chi, and king Wan. He once buckled on his armour, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. If is dignity west the royal throne. His riches were the possession of all within the

explained by most emmandature as equally said title to emission, but to hold forth the may be saided \$1, but not of \$10 and the \$10 to reduce attaining of weakly and position as may be saided \$1, but not of \$10 and the \$10 to reduce and of Configuration to the \$10 to the said of \$10 and the \$10 to the said of Configuration to the \$10 to the said of Configuration and the said of Configuration to the said of Configuration and the said of Configuration and the said of the sai the meaning of both to be only good. If this well well as tremtinistant with these too it capt to so, then the hast elemen 領者抱之te or Cuan only an after-thought of the writer, and, and set the anuthment of it is set of place or the chapter but request at A to best taken, with a ang-ch has no - Mi and not, with Challet, as morely - 447. the Shilt-ching, III at Ode V at a whore we have two elight carreltons of fir for an out has prepared the way for the servation of his for 無 The prince spokes of to hing firstly. 1a 父作之子述之一之 Wan, who is this hornest forward to could be is made to refer to 是 \* the formatsion of the immediate of the formatsion of the immediate of the first length, for w the second taken it on Shout. That become, by we the attachen, but it may so wall be reduced to ever as stated much too broadly to the case page.

CHAP I Nhow a father was ted, and the (ashpre of The aim Ye were need sharpstated Tan mad the excess over texts bad, and The But to Wan notice father price again a group but for extisfaction and has there hand the was the dule crish tions and provides, of as, the presented fits timegraph. It is well to my that only strive a a Wan transit a A T, -this mention date

He offered his sacrifices in his an sestral temple, and his descendants maintained the sacriners to biniself

3. 'It was in his old age that king Wa rea wed the appointment to the throng, and the duke of Chila completed the vulgans course of Wan and Wu. He corned up the title of king to Thi and Cld, and sacroficed to all the ferrior dukes alse ve tiem with the royal ceremonies. And this rule he extended to the privies of the langdom, the great officers, the scholars, and the common people. If the fither were a great officer and the sen a schotar, then the burnel was that due to a great officer, and the so rifice that due to a scholar. If the father were a scholar and the sen a great officer, then the burns was that due to a scholar, and the sagratus that due to a great officer. The one year a mourning was made to extend only

Turn (夜文) the father of this it a primer minister. In 进工, 王 was the 4th blue, Tin dynasty, draw to his family the thoughts severage power." 上記先公云 of the people. 11, - the end of a reserver. It the house of Chan traced their house up to is used term for the togetherings of improvements traceable to the excious progenitors of \$ ... g Wh. where setting forth what may be easily for and for and found the setting forth what may be easily for and for and the trail when the hast has be had been also because to be. In a base a say compared the fraction of that an although his proposed to be true as the up one of blacks and the right field secretarily, the por yet day a continued the right field secretarily, the por yet day and the point forting and or right field secretarily the secretarily that secretarily the secretarily that the the secretaril

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of great smillionics, and mine, or the deal no of the in which the character decide with success the

the Tr Ku(帝型) na sign. Bit is racross 表表 is inderpresent by K ang-change - apolice of me of the conference of these indeed passages of the filto, king Tayand king (fat are  $\mathbf{p} \mathbf{d}$ 

to the great officers, but the three years' mourning extended to the Son of Reaven In the mourning for a father or mother, he allowed no allessenor between the noble and the mean.

CHAP, XIX. 1. The Master said, 'How far-extending was the

flish proty of king Wh and the duke of Chau!

a. 'Now final piety in ocen in the skilful carrying out of the wishes of our foreinthum, and the skilful carrying forward of their underlakingu

 'In spring and autumn, they repaired and beautified the templehalls of their fathers, out forth their ancostral ressels, duplayed their various robos, and presented the eligrangs of the several agusous,

4. 'By means of the coremomes of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the

the great officers, because their toroise were the topping, the masses of the morifless appear for subjects of the princes and the secretary, and have been and or mit and and section of hindred me at not be a leaved to unper his vectors. into contains with the rotation of governor and Others, however, give the nation or 🙌 📢 provided On us three years' mourning, -

19. THE PAR-BRACHERS PRIZE PORTS OF RESS WO, also or the boar or Luig. 上達爾 taken by the se mounting 'encountry so-fraceledged, 'far extending to better and nesseds with the meaning of the term in other parts of the Work. a This definition of M. or ' Elial placy, to worthly of motion. Its operation communicative with the lives of parents and potentic paranta, 人一间人, automobilent

All while some affirm that the spring

macrifico was affi Though spring and notices will are monitoured in the test, we are to modenotand that what to med of the months in these amount applies (sail the others 🏥 📳

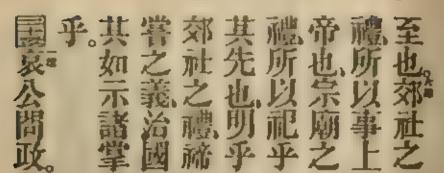
"harle of temples of amountary, of which the severalge had more two the next paragraph all Insteaded to the name of 🚖 🍇 "principal or "estimates, remote understands by them to us, amostiding the one were " but English biliom evenus to require the rogs to. Chang R annels and makes them and chilition of -. 3 - the coveraigns appearantly with more corrections, chapty the of China merificul, as they still do, to their mortficial runnin. \*\* A -- invest and enumber every some Makaning from the upper perments, with the labor of wide the

services, they made a distinction of talents and worth. In the ocromony of general pleaging, the inferiors presented the cap to their superiors, and thus something was given the lowest to le. At the concluding fourt, places were given seconding to the last, and thus was made the distinct on of years,

5. They occupied the places of their forefathers, practiced their ceremonies, and perform d their music. They reversised those whom they henoured, and loved these whom they regarded with Thus they served the dead as they would have served them alive, they served the departed as they would have served them had they been continued areing them

parties personaling the dominant were invested, new of peace was maintained among them, Il was an in a continue to the in on the mare and have mend and the home former had F want 5 42 which are the subject of the prior tog owngraph, but the great will and the meriting and he that some I would give may adventure. The personign as more found above, had seems three in name also tardety belonging to the site. The superpose, I a the presented by resemble superplants, the second on which the form of the the torders, but had the moment of draubing being, to be grown again with his farm of the thomselves. The fifth of a torder to the first thomselves. much the region of trainer a lies former were frost confined to he regal hindred & while I the latter, from the morth, the I of seconding to K ang-chang to the the order tables were control of the control of the order tables were control of the control of to what we called the property of the property of him property of the property handred meraliged the amount on the there were the

The commonly of general ( 16 - 22 ) didp. the countried towards the act, of the co-cettion Lab Had Lakes to the god rates, my respectively to have about your on a, him a Name was account of the about the seasoning had come and the common by taking a was beinged to the remets successful to some or the error as anticased as a real lad whom the dynamic tra-ad de origin. At the also employment. Vingel takes 15 in the frements the west and it am art is were transact continuery tone. To the inferiors were Considered asserting and the data where the property of the contract of the co es the right, and thus a permategical correct of other sentaness are important, as the desiries



6. By the coromonies of the samples to Heaven and Earth they served God, and by the ceromonics of the ano-stral temple they escrificed to their encodors. He who understands the curemomes of the members to Heaven and Earth, and the meaning of the several secretices to anisotors, would find the government of a kingdom as easy as to look upto his palm !"

CHAP, XX. 1. The duke Ai asked about government.

malely bend on them the detence of their soil, that the service of one being seven of Gull provides in partialiting their converts to con-tions the apertions to their accordance. We read Lit Confeder Steamen planning that," the work of Intercolla and others, to which I have made frequent reference - " to particular distribution fertiles Brain print point, fightening printed ettermete amani punt pard ardere fripulam at for-met metter (homes midarales philotom at palaticus sharparen orga differents reversely, south orga materi milion requirement appropriately an epidem of pu region planning procines seem fronte deshapel, has rebus appeal digitation flower waves agrain, traditional devaluated to between it absorptions provident, characters paid teachers the intermediculum many it pand eith streams as motivated, our district larges up. Process service making phylometra, will remire any column manufature. Then co freguestome reasoning, but done I shoul the first that meritise is an untirely new element lateroduced into the nerview of the deed? 6. What is end about the excepters to their bowerer, is important to reference to the stown Which we should farm about the appears religion of China. K'eng-sh'ang took 💥 to be the merition to Heaven, effecul, of the winter solution, in the muthern enture ( 🐼 ) of the importal city and go to be that others to the Earth, at the summer solution in the northern. Chi agrees with him. Both of them, however add that other 上 😤 we are to understand 后十. Harmoniga Barth (不曾后土 This river of my harm to realise mently controvered by Mar and many others, But not the opening of the two great some mandators that E to suppressed for the make of hencity, one the opinion of others that by of the are to understand the intelety decise. of the self, allows the judgment of the Suga him- , manadarable additions.

1 10

was do good by all them communica. But my Note to of the Chinese concerning test and Spirits, pp 50-50. The convenience of the ac-central temple ambrace the great and less for quant services of the my and per one the Ametests, III. s, \$3) and the enternal courtless, of which only the peterman and (1997) is mortifed here. The old communication take pyrine. with the meaning of The place, and later pent. the government of the hingdom small in se easy se to plan anything in the paint. This view is definition (in the 121 M all III then the private of proposition better for the We are to understand the meaning of the merifices to sacreture, as including all the wave ment and in pay 4. It is not easy to understand the emparism between the first part of the paragraph and the general object of the shapter. Taking the paragraph by both It bandon that a proper knowledge and practice of the delies of religion and filled posty we amply equip a ruler for all the duties of his Secretary March In its corpuments : allowers plantification NAME OF TAXABLE OF THE OWNERS OF THE OWNER. PROPER ARREST OFFICE OF AND MOW THAT PARTIES OR THE CHARGOTTE OF THE BUTTERNESS BURNESS We have here can of the failed exposite on Confliction vision on this cutput, though to unfills them only as a description of the government of the kings Witn and Wit. In the thapler there is the remarkable interestingles which we have seen in The Orant Learning of what is peculiar to a ruler, and what is of districted application. Prote the concluding paragraphs, the transition is easy to the national mean difficult part of the Work. This

rhapter is found also in the 20 185 100 with

## 二。脩政也政則

2. The Master said, 'The government of Wan and Wo is displayed in the records,—the tablets of wood and bamboo. Let there be the men and the government will flourish, but without the men. their government decays and couses.

3. With the right men the growth of government is rapid, just m vegetation is rapid in the earth; and moreover their government

meght be called an easily growing rush.

4. Therefore the administration of government lies in getting proper men. Such men are to be got by means of the ruler's own character. That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be outhwated by the chemistrag of benevolence,

Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteonimes is the accordance of actions with what is right, and the great exercise of

2. An own Analosis, II. ziz, o'et a. herry unberpiller, and heep them to its hele, the ff were delicate of wood, one of which they are transferred into from the stight restain up to rope characters. The ff propin This is in contribute with the pure-Water M. or allign of harmborn tred together. In graph, so we find to in the 蒙 藤一夫 人·其-sea, La rolen lib Win and 後生,人直蒙政,为 no. and manistrate mach so they had. a E char. 夫政者獨通盧也. 待化以成-throughood They be take 毅 as—勉 'to azant Thier town in malabatand also in the 中府於 "honey," to make home," 人道被政,.... no well to 激, to the mane of various re-'trank's erry hast-are government, but the 人 = mages, 4 In the 家語: Ar 在人, we Brant be taken with special reference to the pre-base 在於得人, which is, as doubt, the teding paragraph, to in the translation. The and assumptioners took milk re the name of turbed 'the drives of turbed obligation,' in the last of her are the ways of the Marie of turbed. The part of the drives of turbed obligation,' in the last of her said as said as said as said.

Mad of hea, said to take the privile of the heat. Here, to travelense with the newspe.' 5 [

it is in honouring the worthy. The decrees ng measures of the love due to resultives, and the steps in the honour due to the worthy, are produced by the protople of propriety.

6. When those in inferior situations do not present the confidence of their superiors, they cannot return out government of the

penpla

7 'Renos the severeign may not neglect the cultivation of his own character. Weshing to cilt vate his character, to may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispuise with a knowledge of Heaven

8. The duties of universal of lighters are five, and the virtues whorewith they are practised are three. The duties are those between soversign and manuster, between lather and sen, between

ing, and the feetwar he name of a set to him. the 3rd tone, reed same. It is appropri to EEand seems "formulag" growing less." For 膜所生 ere have, in the 家翻 繼所 If , which would wom to man . I are that wheeley communicates produced. But there footers the words—相看政之本也 The 'produced' in the translation can write a "distinguahed," Ting-te explains & by iff 6. This has proph onto the first here by minister. Abelough is par 17, below. We do government to the start or persprayers to the

者人也 Bennesdence fe man. We find here the cohe or seconds: I find so trying to the same language in Mancing VII In . In frame or my horsess the I divert parts This writing is alled man one settle brying fred. because is some the firm of the colored banks and the factories is no new or a set to found y mounting and but good consecutive we less to here. They are that whereby man is wantly a presented them as friends that a then. See the 111 in the two to the transfer of the perfects him to the had to also to each time and the section of the hard to be will out times he and the section of the head to the times and the end section of the terms of the transfer of relatives and the section of the terms of the ter hits uring the worthly, are as beavenly by comprisents and a leavesty to der meterale becoming principles. But in the arglandtions, All & has a very different monaine from what a has in the proplets clause. total A been persons ste mountaging being more to of orbid it an inpart 3. G. From this down to pare there is the ablitefagners that document of the fosce, both new in her a no words beyond it the floating and of sponsonment which ont fied it have to the 家醫 :君子 o 天下之遊道。 illus pathe proper to be

husband and wife, between e a r be ther and younger, and these belanging to the intercourse of tributs. Those two are the duties of aniversal obligation. Knowledge, magnanisaty, and energy, these three, are the virtues universally bending. And the means by which they exery the duties into practice is singlenoss.

9. Some are been with the knowledge of those duties, some know them by atudy, and some acquire the knowledge after a painful facing of their ignorance. But the knowledge being possessed, it comes to the sar o thing. Some practise them with a natural case some from a deare for their advantages, and some by strenuous effort. But the achievement being made, it comes to the same thing."

to The Master said, 'To be foul of learning is to be mar to knowledge. To practice with vigour is to be near to magnanizative To present the feeling of above out to be may to energy

Bondon by all anthogonous or the park of the warmen there has been but our method. There been all the former was a more and and another the former of the former of the followings. We theses and the practice. 所以行之者 thorsdoon, where by degrees. There were a - this, seconding to Ying th means— a reference to the term to 🙀 chap t p &

these the detailed source of duty. (2) - want a substantive meaning for - This 心之公 "the unwillahous of the heart" the flugion w. Reserve — 刚强而 before term to persons it. If is the second by 10, to which the real of the work dwells with multiplene the persons of the with the real of the work dwells with multiplene the personne of the with mich strange prefraction. I translate, From the regions kings ( A I ) described to a nightness of the defined in the approximation of these fee differs, and there where a state of the defined over the last to the presentation of these differs, and there where a state of the region of the definition over the last the presentation of the difference of the state of the definition over the last the presentation of the definition over the last the

11. 'He who knews these three things knows how to cultivate his own character. Knowing how to cultivate his own character he knows how to govern other men. Knowing how to govern other men. he knows how to govern the kingdom with all its States and families.

12. 'Ab who have the government of the kingdom with its States and families have him standard rules to follow :- vis the cultivation of their own characters the honouring of men of virtue and talents, affection towards their relatives, respect towards the great ministers, kind and considerate treatment of the whole body of officers, dealing with the mass of the people as children; encounaging the resort of all classes of artmans; indulgent treat-

male, where the state of the paragraph, p. (22). It should be the the three or approximation at least the movied rises of the paragraph, p. (22). It should be the three or three which the discharge of the y attachment the court of the cour 子曰 to have asperthessa. To the 菜 語。 however, we first the two party uph frequently by The date said, henry or do ere beautiful and party perfect, but I we about, and qualify to accomplish these. Then some its e paragraph. Confurin and he The F H Chestine! person that Tom-one book this absolute from stone exacts a document that which we have in the The or some other. Confusion's words were Metribul to obsessibles and elemedate the duke terming him that founders grand their guardians, were not night 💆 (minister, coughs to meetly from absolutely attached to or covered. So the Shrothing V say a fe 知来。— knowing the minament, has being 极大臣.—by the 大臣 are amburious

pera Anasecta, IVI Iz. Al. -compare Ame | What estimate the stan-in sleps of the st-man angled violent efforts. Che this keys. The standard continues which we have the observed of the release to pend out or cannot be standard for the compountly in The first Learning in These time element rules, it had discovered to be because the pend out of the standard rules, it is to be because the time element rules, it is to be because it this is sent the continued rules, it is to be because it this is sent the continued rules. And who are they was can proceed these und the mount and the oth and the rate and the other than the characteristics. ple an or the third so that after the sent we turn of the person, we have been an expensive イ親親 wied 数層 taper s 13-14 to gomes The etudent will do note to understand a Fafter & - by the 🐩 have are understand specially the edlingen rullieft () , 例, nud (保, the 三 A hid the Time who, as touchers and arthursed at to any leaves others, leading to the line at the minister of Instruction, the day reconstruction and to be on the Thurse through the six and the minister of Instruction, the things are the three firings in the last para- initiates of Heligion, do. See the Sha, T and

ment of men from a distance; and the kindly charishing of the princes of the States.

of universal obligation are set forth. By bonouring men of virtue and talente, he is preserved from errors of judgment. By showing affection to his relatives, there is no granible good reseatment among his uncless and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly obersahing the

will be sented, a "to encourage." The HIT.

It suffers a stream artisant, were by the relations of the Life view, that is the relation to the life of the life view, that is the relation to the them than out of ferrigues by the possessment of Charle. (a) and forth from among the people. See that This paragraph describes the happy offices of

14. Belf-adjustment and purchastion, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety - this is the way for a ruler to cultivite his person. Discarding slanderers, and keeping humself from the reductions of beauty making light of riches, and giving tonour to virtue -the is the way for him to one urage men of worth and talents. G ving them places of honour and large omolument, and sharing with them in their likes and distikes -this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions —thus as the way for but to encourage the great ministers. According to them a generous confidence, and making their emplaments large this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light .- this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labours -this is the

obligation. We read in the | | About

shorting the above also raise. If II, -by apolited in the stole in the presenting raise are understood the five duties of universal graph, Spair oversage a commitmental poulse. The add tion of M store the 12 to be three stan rules, the only true to in their obotes, for the 解雅, 1 10. 昆弟\*\*\* namentalists are not abia to practice from strongs, all the property brance of the relate transfer. trials Let the enter be ready also a collection of The A. The but the deception and nor big persons their we'l the un corner turner and T. universal virt. so to all complete, so that he take will be in the affairs in charge of those that be an example to the wife when plant with the mit plantage and lambers. These duties will be not plantage. It are the sense up of the Anniecte, it are Your the content of the conten tention. A manufacture what to the explains there will exhect and tention. A manufacture to the end of the end

way to encourage the causes of artisons. To except them on their departure and meet them on their coming, to commend the good among them, and show compassion to the meampetent -this is the way to treat indulgently men from a distance. To restore families whose line of some season has been broken, and to revive States that have been extinguished, to reduce to order States that are in confamon, and support those which are in perif, to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions '-this is the way to cherish the princes of the States.

15. 'All who have the government of the kingdom with its States and families have the above nino standard rules. And the means by which they are carried into practice is singleness.

16. In all things success depoints on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no

this does which to designed by \$\frac{1}{2}\, are side follows this paragraph, preceded by A.F. ing to one another. If ones the constront for appointed a see authorists. I may one that i by full a want of a transmission of agrees to a m wantering with these re les, and thought to find · place for it have Man would make III -粉·∞□用-器物 3∞ Un 中庸 說 w to Compare also 大學 傑, a to E angeling andorstands (14 ) as meaning the phress to against such an interpretation

日 Confortured 客明整展 -- 10 top avi 3. The blending topoline as equalty diportant, alteration to coward parity and be tirren, service strange annuals to a western reader, (i), throughout, - 'to attenuent to Warths 合器 which my 動親親調 frontier himpiones, but the mange of toron, and the second the week. The up of the conformation to the prince's treatment of 14 After 天下長之 we have in the 家 the reflecte to strange but the translation gives 医一公日為之奈何 'The duke explained 'Making targe the modificant of each time we then raise to be present) and then the bypl and strange.' But, stowelling to the

atumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been preveately determined, there wis be no sorrow in connexion with them principles of conduct have been previously determined, the practice of them will be mexhaustible.

17. What those in unferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the meseroign;if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by ones friends. -if one is not obediest to his parents, he will not be true to friends. There is a way to being obedient to one's parents , . if one, on turning his thoughts in upon humself, finds a want of smoority, he will

manlogy of all the other element, I and if the ram of travellars, and travelling murchants, must be descriptive of the rules. He fill. compare Ann L v. For [V] III we have in ! La Tar Tar And La Water Ch Sang and plates by A to . 'sations attorned by government -- are Morrison, character III Chip. follows E tap-ch less, but I agree with Man. that the next mat mat at the be exhibitived here Arr Ett. , ells tome, "to weigh, "to be The trials and examinations. seconding is with these raiseby, the without the artisans are not to be understood as dispersed are up the

place my from one Heate to another there were to hust are all the expressions here; and the 中肝說 and the 日識. to be 世級廳園 win an XX.1 2 O We made wit, on torstand the last clause as a set ing the means by which they are carried eta practice is one and the same this means will be the 🎇 propagation of the sext paragraph. The little of expression with any change and Time in who take the two paragraphs (agether But sporting to Chit, the one thing is specific as he per \$ 10. The all things has referred to the above duties, virtues, and standard russ. people. Ambassamers from the gq conteress by an adject more ty any at the bears of that have been related up to the present century, employees or adject by any at the bears of that two last expectations are quite to hermony with a present only my the great two last expectations are quite to hermony with a present any and every the g. The stops of the the superiority that the na chans near the chinax conduct us to it, and this giventy is expected which they may supresent. But to tage a made dependent on the understanding by The adject here seems to be to more that the

not be obedient to his parants. There is a way to the attanement of emeerity in one's self -if a man do not understand what is good, he will not attain sincerity in homself.

18, Smeerity is the way of Heaven. The attainment of mincority is the way of man. He who possesses sincarity, is he who, without an effort, lute what is right, and apprehends, without the exercise of thought:—he is the mge who naturally and early embodies the right way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast,

19 'To this attainment there are required the extensive study of what is good, accurate it jury about it, careful reflection on it. the clear discrim nation of it, and the carnest pract co of it.

20. 'The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labour. While there is any-

of what is good, upon which point ore the quirese in this, but for the opposition of A to Ving-ta, ' do not get the mind- pleased footto entil, helper to be characteristic of the sage. The first the old interpretation retrave-To the quality possessed aboutously, gran on it in. At this point, the suspect in the 親之者 is the mono acquired. (The way 家 新 remove to be the same with that before therein. this, proprietar to True to a take [ W, and diverges to mother enty-et re The of fileren. Ohls, seconding to Ying-id. a take us, and diverges to mother subject. In The trap a both Housen pursues. Che Ha explains different processes with 9 lead to the allalala, the fundamental, natural course of him only ment of structure. The given to the last of superprinciple. Mhe says - this sail to the accurate that the five Lot chapter, the few universal datus, rathe having its read in Hanven. We sught as- in the last chapter, the few universal datus,

ange alapare 不瘦平上-accounting at an which Man myor 此新中層 log of the coverage," We am 'to pain, 之修道以爲道者也成乎人 and the win," corrections, in a minifer way the particle is till the cultivation of the pula to the Destroys of the Rose, are there are some and the second and there are some and the second and there are some and the second are second and the second are second and the second are second as the second are second as

thing he has not inquired about or anything in what he has inquired about which he does not know, he will not openut his labour. While there is unything which he has not reflected as, or anything in what he las reflected on which he does not appreciand, he will not interest his sabour. While there is anything which he has not discriminated, or his discrimination of not clear, he will not interest has labour. If there be anything which no haven it practiced, or his practice fade in cornectness he will not a tera it his ishour If another man succeed by one off of he will use a him fred efforts. If another man succeed by ten effects, he will use a the assaud

21. Let a man proceed in this way, and, though dan, he will surely become intalligent, though weak, he will surely become **ettones** 

CHAP XXI. When we have intelligence resulting from smoority. this condition is to be ascribed to acture, when we have smeenty

and the time standard cubes he my tocholed. The ment three are devoted to the ego subject meaning of the different verte, whose engineers th m. no. Here we have the shotgraduation which it necessary in the prosecution of the above processes, and par at states the running of it. Can the makes a parsent thought I the first election on such part of the paragraph, and interprets thee. If he do not study was Bus of his do, he will not give more that his medice. Starren white he rivilim, and mour But it merme more subural to carry the exposition to 🧛 ever the whole of every part on in the transla-tion, which moreover substantially agrees with Tong the interpretation - Item term nation the thirst part of the Work. It was to a mirate as a brought which he reach dimery, perhaps the Bis fold in how the purh of the Messa will. The solal fits manny the perhaps to the Messa will be to be able to be able to be a perhaps to the same which came to be a perfect to be able to be able to be a like.

therein. Buther it mount to me, that the affilial party to the spin to the percent amounting to the influencement out over it will be a security of the green information and the security of the different vector influencement of the different vector influencement of the different vector influencement of the different vector influencements. do not had correspon advanted to an under winning of the argumen. I the Work.

21 THE RE PRINCE CONSTRUCT OF PROPERTY and previously. With this chipher com-monese the forth part of the Work which we his become a loss conducting poly is an expension of the citch paragraph of the pregeneralization of the same, Lund y two g in the patient of Confuction but the high cleans we of the sage, the marite med, or not unattentable by there. He real me is ulsely of humaniff. but he his example and senses, the same that or brivagest with the reach of many, postage of this possible for him in chapters him ave, but me a lovel with floaves, - is undirected by

resulting from intelligence, this condition a to be ascribed to instruction. But given the smeerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

The above is the twenty first chapter. Tour im takes up in it, and discourses from the subjects of the sony of Heasen and the very of mon mentioned in the providing The tunior chapters that follow are all from Tamone, reporting and dilustrating the mounting of this are.

CHAP XXII It is only he who is possessed of the most com-

unit we have no sangle terro in English which treating the intelligence of what is good, raise can be a manufactory as the entity safe expenses and at the entity of th EM 考通igented in the int 象中庸 the construction that the H is stronger were of gament of its successing. I make the Stang Synony and man \* Hill who defined to by 不以, Ander from all danglion deller home untel all Zhy- 'n in because he Then, 徐仲服 and that it means 未自 -----Production at moral area, and display that I d 即变 明彻 减失 and explana-in elded to this the positive element of its had end under, on which the definition of was complete. Memmes rul a (1 is perfection. had so pertoding margin and property and has fair with his tack Britisham I to the what one projects "latterfacility to eliterations of most positive to not a trait a country titler day by the term of the same and the following general which are more than down

heaten ten to this steration. of and for every had officially in a case of the definition to the fact to the first shapter, but the forms have of each, has now agreemently or ... our on in In a different force, and the topper I dwell agree in, the re-case I sat shed we a Cha Hall a pentowersentiment in his off 10 that off is have 件之 promise from nature, ant 数 · 提 rears ug it, and therefore I have transpowers by making different to the consuming totaven the parts of the two clauses will be 削岭 不明 明朗可以至温 🖦 wette in to entrade outsitigeth, and intelligene may arrive at expectly, then is not desting

Harvest the name. I may observe that, in this a It all up there are specially the three the maximum and, we but do for a future games of the last that deader of games posteriors in many like manager of mediate to displace the control of the manager of the first that the state of the control of the state of the control Man, Got naturally to got, may by car their unterior organization, and the influence

plete mnoenty that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other mee, he can give their full development to the natures of animals and things. to give their full development to the natures of creatures and things, he can asset the transforming and nourishing powers of Heaven and Earth. Able to ment the transforming and nourshing powers of Heaven and Karth, he may with Heaven and Earth form a termon.

of external things, and grd That the under na a man'a. Has brough flustrates the 'esetamilize of what is good wate cortainly mad to teach moral perfection.

positions or it today a timener with linerys ann Rantin. On 大下至前 Chi Hel lays' that it depotes the real by of the virtue of the Sage, to which there is nothing in the world Historia be added. This a wavert, and if we were to rouder - 'It teenly the most amore must theler heaven, the Dunslation would be wrong All disease elimply the enthanet, but, by what pressure and in what way, the character talls from in the 126 shapeer - 47 171 70 % he nothing about. The giving hi I decolopwith Mile as a presume two rare in accord amove the his nature, or that what Heaven her conferred on the is anywayed inchest chartcoming or let. The giving its decolopment to the nature of other more indicates the Sage of heiging them, by his example and resons, to period tormology. However, the nature of the tight was of all other to ups animate and turnimate, in second up to Chil, knowing them translation and associated profits them represent two add the paraphreness, that he measures these properties increased decrepancing action of the their nature. Here, however, a Readily at him agreers in Cult a commentary. He says the sacure of other man and things the arrival of the commentary. make to the street with my minute, which, it is showed to him with the same with it makes the first that is ded her the two we may quaserness for a first four What making and with that of the phile. In it but extravagance then to fits man with aughor Eas, that a dog s unture is the same the supreme Power?

havet ng the nature of things, by reference to the with thing, IV it is ethere we are tool that 23. THE SHIPER OF MINISTER; AND HOW THE UNION HAS SEEN ASSESSED IN SECTION OF THE PLANET, the manufactor and cities all only yell trans-Q I sky and the birds and beasts, the Rubes and terrorise all realized the happiness of their nature. I section that the sage assists Henrett and Sarth. It sage of long to local action so this by say no. "This sage, receiving the rest stage. positional to the broke extends everywhere a happy transport by Britanily there is a reference to the language to the mystical parts.

> 地位高萬物商縣 Hearten and Earth, take the place here of the single term-"efection, in many, my pay oil, the cite You'll the above, should be be the state of the state o may of Howers, and here mention is made also of Earth. The reason on that the reference als & was to the principle of amountly in the spar-tanand reputer our origin and thomas the expension ten plan. The way of Harris for home we have the transfermation and nonrish or term on the production of things, and leave for he necessaried with Heaven. This is not very this bighes, but it in he bring out the idea of \$ seroom, that the great, supreste, ruling Power The of three," and to their dualities.

CHAP, XXIII Next to the above is he who collectes to the atmost the shoots of quadress in him from these become attain to the presentation of amounts. This sine rity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant Branant it affects if ers. Affecting others, they are changed by it. Changed by it, they are transformed. It to only he who is possessed of the most con plete smeetity that can exist uniter heaven, who can transferre

CHAP XXIV. It is eleganteristic of the most cut re smoothly to be able to forest w. When a nation or family is about to Sourish, there are sure to be imppy omens and when the about to persal, there are sure to be unlinky omens. Such events are seen n the milford and tortosse, and affect the movements of the four limbs. When calamity or happiness is about to come, the good

24 The was no man, - the inversorment of particle. This aids no on a band-on oh ind. the many is the man, - the man of サルルと 事. ren want ma one. 21 That trees manages at a resserve Wen defered at try a morning and refere to Ent 2 to a the quality on the abstract, Annocia VII vi · 日 · 阿 · 阿 · III · There indiffers by should the term are an analysis of the hors it maned by planting the property means account, will be the a bail, also of attacents on interest, but here it maned applications, like the administration of the later of the bare and the later of the Marin H III we had in the consension, appearances of things need an age of the

TOL. L

Withinking title. One writter town this country of (unlooky amous, the former being special

shall certainly be foreknown by him, and the ovil also. Therefore the individual possessed of the most complete smearity is like a spirit.

CHAP. XXV 1. Sincerity is that whereby self-completion is effected and we way so that by which man must direct himself.

Sincerity is the end and beginning of things; without sincerity there would be nothing. (In this account, the superior man regards the attainment of emcority as the most excellent thing,

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes other mon and things also. The completing humself shows his perfect

of "prodiging of please and of strangely framed, constantly two of the fiving spheri my that the boys singing bulishs and the attend people giota entitates. The exhibits of the verte \$2. and the best events, not the reness. For the milfull and tertains, see the Theking, App. IXI. Il. 26. They are there exited my the epiritual Shd-shing, IL ii at , V Iv so go III entire'y appropriate to devication to a parthoular season. Cles Hat many rate there of the their linets of the human body 1717 All never he left as (mirdinine in the translation as it to nearly marriaged of it to rain and fineto the bar. The whole obspect to out to othy absurd, and gives a status or of reference -- A though it may no security ig, that is simple to all the magnifulnist heart ing about any on aguirelons to nothing. Therefore the experience of t by means of supersy sorrory on other follows.

The arm rule were as we then are the explanation in these streets are the sum of the expension of the first interested of the expression of the expension of th

la butte 大命之弊, the Hourse confirmed talears, and that if is mile 2 if the past which is its natural They are probably served, but the difficulty researched the group with this spee of [22] by things. Divinedles by the major was relied the next paragraph. a I translate the expenthat by the tortubes were valled by They man of this is the [ ] 2 - Aft that fill up write well from the harhout antiquity. Man this the apare tentering how the and earth are things (1999). They one and they bugin again, they "fear limbs," are by E ang-chilest uncreased begin and proceed to an end every shallow if the feat of the fortues, such by being - a, we suphabled by sincertly, and restly - to be suplished by sincertly and PMY 1 So far as the mind of man (人之心) is concerned, if there he not expert to them can an unreal mend security she real things A through it may un something, that is simply movementy. The foreign strongs affect ted to the more assertive out the more of attentity and Bures. The great of Hoppins . In coly a green till exam was the and of interior by all rules what the How whom the warry on the following the standard in the last so not up to the last s

The completing other men and things shows his knowledge. Both these are virtues belonging to the meture, and the se the way by which a union is effected of the external and internal. Therefore, whenever he—the entirely nucers man-employs them, -that is their pirtues, their action will be right.

CHAP, XXVI. 1. Hence to entire amorrity there belongs coass-

ABAD DHE

2 Not cessing, it continues lang. Continuing long, it evidences žtani (f.

3. Evidenming itself, it reaches far. Reaching far it becomes large and substantial Large and substantial, it becomes high and brilleast.

Large and substantial ,- this is how it contains all things. High and brilliant ,- this is how it overspreads all things. Reaching far and continuing long , thus is low it perfects all things.

5. So large and substantial, the individual postering it is the co-equal of Earth. So high and brilliant it makes him the conqual of Heavan. So far-reaching and long continuing, it makes I imministe.

epprobanchie meaning from the trac. 3. If \$6 A random arreson the floor roses secount of the selteraturate of amounts in ₩₩ ™性之使也合外内 乙基也 the 日識 paraphrases - Now both this perfect wird to and browledge are within metality and it genetic of eights to a Higgs what a struction in there is then of estatual and internal . All then so far as I can see to but writing apparation by words Officer Linear beinge

here translated HE of by complete the OF Series of SE IT and Heaven day Exercis and one thinks ofte, any we consisted to the attent. The plant of retaining agrees to make the particular of retaining the contract of the particular of of the flags. On past those stow the east of Harrison and Earth, and the not bringe bee from major together, to the treets commisse meters, in the thin hapter in along to the criterions which have been made in the anti-hard more are there is not a sed marketing of an equilahas as and earth with the minateral power and retrice of back parties blocks, to a word, with tank I Breaken of the Aff bears, he therefore, the list is mademand by remain written

6. Such being its nature, without kny display at becomes manifested, without any to ement, it produces changes, and without any affort, it not included its colla

7 The way of Heaven and Farah may be completely declared in one sentence. -They are without any doubleness, and so they produce things in a manner that is in tothe mubble

8 The way of Heaven and Earch is large and substantial high

and bulliant, far reaching and long enduring

9. The traven new before in A only this bright shining spot; but when viewed in its meximustable extent, the sun, room, stars, and constellations of the zodiuc are suspended in it, and all things are overspread by it. The earth out is us as but a handful of sod . but when regarded in its breakin and thickness, it sustains

profirms about sincerity en I have done. | | | mothered franches ear motion. Surviy is in atomore to apply Beefine the conference of sont or time to property of the control \*wy secuples on here 其為物不原

a to the substructive verb. It suspertus us. 其一度而言之, this is spending of fewerer, to find Reserve and Marth sales of haven 'as it appeared; suspected to the 

for making a new chapter to summerical time we sail as by the continuum county producing Let the matter a collection bedieve from tent on the specific of The gapping to pend to have of the pre-miting one. Where the try takes that the installanguation on A Harron and hold of the text shows, however it is not ever aper age from these a most by a freed on from to discover The gioes a the first ears that deabletone I have already chinesed how the il and tentes a consistent from all the presenting this should be material bearing and such which are presented to us. And not only so, - we have E in a to be mounts we save study were at farth as select understood now to the abstract and how as with the same at faction absence as these entire the markets. But the 5th paragraph would be did and powers. The fifth age on this will be the place to bring our the personal idea.

The hi is and senters a what Reams and The hi is and waters a s what Hearny and East produce and to at shoy about d yet he able mercen to pro- service the tipe, she we then that them in the description of any presided the above floored and Barth, in the producing being 7 What I said was the prime sizes a fel though are unfurious him. The next \$ 10 ·吟斯昭昭之多 Challe = 1 - 此相

mountains like the Hwa and the Yo, without feeling their weight, and contains the rivers and sens, without their leaking away. The thountain now before remappears only a state, but when contemmated in all the vastness of its size, we see how the grass and seems were produced on it, and brids and benets dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a indicful; yet extending our view to its unfathomable depths, the largest tortoses, iguans, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

to. It is said in the Book of Poetry, 'The ordinances of Heaven, how profound are they and uncessing!' The meaning is, that it is thus that Heaven is Heaven And again Bow illustrious was it, the singleness of the virtue of king Want indicating that it was thus that king Win was what he was. Singleness Likewise is uncosning.

this out by a definition of 多一多像也, parts 華樂, there are des penda or 藏, With the age 1. 5. In that passage, so well as born, many take A no mounting the planets, but we particular mountain. See the # most the med not depart from the manning of stars true with the other terms, it denotes the con-betime of the sun on t moon, which them, both times the good test, is in the decise. the commissions of the heavens into treaty a real of the the and tent, is in the dictionary,

百少許耳·名 is receptor, meaning a reinfersted on Onna. the western me of which aver, we are to auditating by such lorse a 庸說. - be to the 集谱 the Talleer to applied enviously, but mad erver, each that nuly, to suffermed by [3] but

How great is the path proper to the Sage! e. 2. Lake overflowing water, it sends forth and nourishes all things, and rises up to the height of heavyon

3. All complete is its greatness. It embraces the three hundred rules of ceremony, and the three thousand rules of demeanour.

4. It waits for the preper man, and then it is trodden.

5. Hence it is said, 'Only by perfect virtue out the perfect path, in all its courses, be mude a fact.

Therefore, the superior man honours his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its broadth and greatness, so as to omit none of the more exquisits and

with reference to this passage, defined by 🏨 to breary where also in the Floric (see the 🎉 👍 place, 'aumali plac' in the (2) Mi W M 14 of the chalique ( 盟中醫科乙丹 skief of maly animals; Presching to hind of ( ) 型 as being 'a bind of [ ' while the "has scales like a fish, first like a drugon, and is related to the By He are intended pearls and valuable abelia; by 👫 fish, mit, &c. re. fee the fiblishing IV I. St. 1 Ods II at 1 The ettributes of the artifications of Rearest, and the circus of sing Win, are been ant forth, so redeministelly the same | | and - direct and pure, 'sumined.' The firthmary gives it the dictinet treasing of reasonment, quoting the last comme here, 帕亦不已, and a were definition, and not begrighten.

77 The plouder pate of the Slage, and now the pression has repeating to attack to it The shapter thus directes stood into be parts pe enchanting dvs peragrapus, descriptive of the Sonn and the other and description of the experies seen, which two super states are in be been distingt shed t. This paragraph, says Clid Rid, embrance the two that further are making, to be taken as execution of the Mr. it is maid, in there, so 12, to its

Mil and . The public token his fin government with the The extident tries to be seen as and The first-produced goes on to par a when the predicate about the manded of all stines purely and confronts him. u. the so not been the advert, but - De 'transhing to. 3 Hy and the we are to moder stand the greater and my to general principles of propriety, each, eays the 情育 'm supplied marriage, mourning, and married and by R. de are intended all the minister observances of those. The former are also 用罪 原存 明 and j- 明 ; the latter, 田 貞 an the 集群 win and your are round numbers. Reference by made to them rules said that; minutes, to them how, in every one of them, as preceding from the Hage, there has petherple, to be referred to the Manuscripton mature. A Compare chap at a In Conferre Stearum Philosophus, 12 is augmented they there may be here uprophery of the farment and that he is they may have been under the ledisanguette, appressity was now as the first in the text to justify much a thought. 5 mg then - De, to complete, and Lawyston of The whole paintraph is morely

minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He character his old knowledge, and is continually acquiring new. He exerts an honest generous carnestross, in the esteem and practice of all propriety

7. Thus when occupying a high situation he is not proud, and in a low situation he is in t insubordinate. When the kingdom is well-governed, he is sure by his words to rise; and when it is illgoverned, he as sure by his silence to command forhearance to himself. Is not this what we find in the Book of Poetry, - Intelligent

is be and project, and so preserves his person?"

CHAP XX VIII I The Master said, Let a mun who is ignorant be foad of using his own judgment; let a man without rank be foad of assuming a directing power to innself let a man who as living m the present age go tack to the ways of antiquity. -on the persons of all who act thus calemities will be sure to some.

a repetition of the presenting one, in other tenescountains. There does men to be a sain that 首句是一部即译 the first outsettly which is only but the propert the way by the that 首句是一部即译 the first outsettly of C offermed below, the outsettle of C offermed below, the outsettle of C offermed below. The Character of the property of th the benjum of the whole paragraph." All they have a special reference to the greened in the shapter These things are required as the shapter These things are required in the state of the in Ferming the section (art, wheel in the proto who wants the right time. In the proto who wants the virtue, if it is in the mante the Shib, HI o Ods VI. at 4

words a first in both came here well a many to and the kind thus indicated between the enting paragraphs, 19-19 19-11 - the real, and the rest shows describes the A All Hatwanarpos for the allerson or max there were deepen to be a sentiment, which atmospherical time right fame. "In this past clause Last Martin. In a new surveyors an so you should have given ownres in China to the des-

2. To no one but the Sun of Heaven thes it belong to order core mones, is fix the measures and to retermine the written characters,

3 Now, over the angelon, carrie res are all wheels of the same miso, all writing is with the same characters, and for conduct there are the same rules.

4 One may occupy the throne but if the have not the proper virtue, he may not dare to toake cere aim a r into a time may have the virtue, but if he do not occupy the thank, he may not presume to make ceremomes or table

5 The Master sant, I may describe the recommunes of the House dynasty but I'll expnot sufficiently attent my works. I have bearind the ceremonies of the Yand must, and a Sing they still continue. I have beened the ceremonies of that, what are not used, and I follow Chau.

trine of frequence. If he and the tre most much that I am and second of the discreter and andely the remarks or all spream and to be an a tree uniformity on red by nonforms and dimension of build age, carriages, percent on the interest the Causes supplied with the Causes being the state of the case of th Fang-th'ing to be the name of the Ru' he water, or, rether, exist warre, of each a the absence in the property the form of the own and institutions forms way in grant. the sharadar representing in the original tech with ampire of thins, and in the Church characters of the language the #2 or figure of forms . An one want with reference of the object denoted. The observator and he the three of Tenners. The paragraph is to minter ingulater are eveled to have the state to account for Confuc as a not gried passes appropriate to many characters, writing law or this & nighten. It was not too time.

The entry has an un breaked to be the war of the both the both property of the examine the flower of interior we have here the rows my range to so the interior the examine the pre- pairs and in the form of interior we have here here the rows my range to so the interior that composite ordered pre- pairs and in the pre- pairs and in the composite or grater than the composite or grater than the composite or w principal. A to the tool, want denote the the ful of a want," + 1 1 1 1 1

r. He who attains to the sovereignty of the CHAP, XXIX kingdom, having those three important things, shall be able to effect

that there shad be few errors under his government

2. However excellent may have been the regulations of those of former times, they estimat be attested. Not being attested, they cannot command credence, and not come credited the people would not follow them. However excellent might be the regulations made by one in an inferior accustion, he is not in a position to be honoured. Unbounded, he cannot command credence, and not being credited, the people would not fellow his ruces,

3. Therefore the metatutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines the n by comparison with those of the three kings, and fin is them without mistake.

"characters in part a. The perspecials would have to the he measurery to one who would give seem to reduce the confidence of the confidenc

the Pant and the Constitute of the Cale of terror and there, I before, opinions have abbassed as to what is intereded by the . " "them deportant stones. K supething says \*\*\* - 王之 · the coronomes of Continue La (FE H.), of the Tang dynasty that they calle to the virtue station, and time, adaptat on to the general requirements of which we have seen in the notes on the cost humanity. The three kings must be maken

plot a low station, without being tamble understands betweenly and minimum in diamete. " of , again we send proportion and symmetry The trees of the term of the undergreentees of Carried An extension of the substance of one of the standard of the substance of the two endpoints of the substance of the substance of the parameter of the programme of the substance of the parameter of the pa lowed by the people. endergrace both to some and to result. To the must have the same. Thus there is in allsmoon to Confection, and the way is still frethe propagated for his analyzam. 3. 29 7 the three kings: a the founders of the three synamum. Here, You, and these three three is intended the This in part a may saving report. But His makes three the fact the railing-maps. By This is the part a the railing-maps. By This is part a the railing-maps. By This is part a three three last the railing-maps. By This is part a three three last the railing-maps. By This is part a three three

them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them miss. He is prepered to wait for the rise of a sage a hundred ages after, and has NO MINISTERNATION

4 Bis presenting himself with his institutions before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being propared without any misgivings to wait for the rise of a sage a hundred ages after, shows that he knows men.

5 Such being the case, the movements of such a ruler elisabeth and his institutions, constitute an example to the world for ages, His sote are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him, look longer gly for him, and those who are near him, are never weared with him

6. It is said in the Book of Poetry,- Not disliked there, not here in the fluinders of the three dynamics, in the last so the general trial of a culor's via the great Yo Tang, the Josephier and invistrinus by the affects of the merchant with and Wo, who are engine judged together. Local responded to by the entropy to whom and species of as one. be read in the 4th teas. I herely know what ( for the in), and a preferable to any other to make of 建陷入地 Cha, in his there may write 百世以供率人而 粮 eve-此天地只是道耳·高不感--enspire Married, 11 Pt 10 Ct 智建於此而與道不相悖也 a see the skith ching iv 1 Sh II tota itt \*Harren and Earth here simply mean right tot. a. It is a great dement to quote that also seemen. The meaning to Last up up meanways but a however, for it to one presents the feature here, and there is noth up to them contracts princes of Cake. A three, manusthall thry to right conton. This, of contract is on plants of the last away. But who can do own States and A the Series is the regul anything better with 11? I interpret The court of Chin. For Mr the Shill-ching has the fit is unfortunately left and The

tired of here, from day to day and night to night, will they perpetuate their praise. Never has there been a ruler, who did not realise this description, that obtained an early renown throughout the kingdom.

CHAP. XXX r. Chung-ut launded down the doctrones of Y40 and Soon as if they had been his ancestors, and elegantly displayed the regulations of Wan and Wa, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

2. He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3 All thangs are nourse,ed together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller surrgies

60. The symmetry of Comparison, as you expend to become the little of F0-hal and Sister attention of the reservoir of streets when the little of the little special beautiful a tension with Harries and Larries of a little by how of mathing in Co is a good to the following the contract the Co is a good to the following the following the Co is a good to the following the follo francializing the two first element, I have followed fig. to statistic, to law bery used so a work, mailter of the 參揮 who may 一副 據 者以爲毗而衞述乙、羅章者。 季為老的表章と 四點網開 down, Confusion began with The and Bless,

when have are explained by Kang-obling and sized which appears to belong to be been unity. You all, which reference to the repring out and by the remot and the high we are to such a same of their description of it, but such a same of not stand example. In addition, in a few with a same of a not stand example, makes for quartered supplied to the dark and expressible frameworks. 侧-因 to fellow," to für tabe au u fem award with. The suspe of the paragraph la, that the qualities of former Sages, of Heaven, and of Earth were all measurement in Con-Parists a 👺 med on and - 👑 of it observed that in what he handed roud and, the momentaly actionalized Tire describes, says Chû Mai, the stress of

# 敬齊、剛、足

are like river currents, the greater energies are seen in mighty transformations. It is this with makes heaven and earth so great,

CHAP, XXXI. 1 It is only he, possessed if all sagely qualities that can exist under heaven, who shows houself quick in apprehension, clear in discornment, of far-reaching intempence, and allembracing knowledge, fitted to exercise rule, magnatumous, generous, benign, and mild, fitted to exercise forbearance, impulave, energetic, firm, and enduring, fitted to maintain a firm hold; selfadjusted, grave, nover swerving from the Mean, and correct, fitted to command reverence, accomplished, dustinctive, ourcentrative, and search og, fitted to exercise discrimination.

2 All-embracing is he and vast deep and active as a fountain, sending forth in their due season his virtues

Even if it les and were attel have reference to Combiction, the exhibits of the premediate chapter. If any the king a account of the And pumproph to 一言使不如此不 可以君夫下也 蓋傷孔子有 其使而無其命 the ether too m one, who has not virtue such as this, our raisthe hingston, being a tamental outroon the fact that while Confucers had the virtue, had direct mine of the E A so for enough from that have the appointment—that a of Barren to shapter to - Had it has that Changest of he ben to he had no the lies. possess the throng then Changel was a perfect Sage. Being a perfect Sage be would exerted by have been able to specificable the greener vescrites, and the smaller energies, if his are

the Saga. In The wandarful and myetor on the companied Responsed Scott, it the meaner mestre of history, or he the Christian extends it have been less if Camelor agains whose chapter of the special control from the province and Easth are to be time to region of Camelon, I was the described in dimetrate the province ampartment when in transmite a the post terms. It not all the first time are not be set in the second of If The successes of Companies operations of street in a addition a class I have the first ago that this shoples is an experience professed translating the whole, that I have of the claum is the unit paragraph of the pre- read so the discrept or of the plane man, who ending - The emission operation are 1.20 most found, or might have found for connection in Confusion 1. 唯大下至思,——shap. mit here takes the place of All translates - It is on y the most next man. Remarks - "It is a door server or at 40277. Bolto Jumpio 12/2000 months results are terms with a mill of the numble and pious conferraty of hurses shared as and lafe to the mainland will at the The Chinese decades the legh draw og user to the ow be tride-nor and rule a. An abyes, a ser maequal providing to Chil Hat to- 18 7 ton in me to rain the world, and show himself 而有本 still and deep, and having a

3 All-embiracing and vast, he is like beaven. Deep and active as a fountain, he is like the at vos. He is seen and the people all reverence him, he speaks, and the people all believe him; he acts,

and the people all are pleased with him.

4. Therefore his fame overspreads the Mildle Kingdom, and extends to all barbarous tribes. Wherever slips and carriages reach, wherever the strength of tour principales, wherever the beavens overshadow and the earth metans, wherever the sun and moon ahthe, wherever frosts and dews fall -all who have blood and breath unferguedly honour and love has. Hence it is mad,- He is the equal of Heaven."

CHAP, XXXII. 1. It is only the individual possessed of the most optics uncerity that our exist under heaven, who can adjust

entres. 時田之 always," or in second Angelets, III. v, And like [1] 南 in the firest The in the most time described in par burens tribes. The rest only sile time, - 100. The chapter mys Cat Hat, expends the of the rules in the last paragraph of the paragraph of

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the great invariable relations of mankind establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth, shall this individual have may being or anything beyond trusself on which he depends !

2. Call him man in his ideal, how carnest is he! Call long an

abyza, how deep is he! Call him Heaven, how vast is he!

3. Who make know him, but he who is indeed quick in apprehension, clear in discomment, of far-reaching intelligence, and allembracing knowledge, possessing all heavenly virtue?

CHAP XXXIII t It to said in the Book of Poetry, 'Over her

乙大木, "the great root of the world." existently wish enforman to the same approach a to chap a 4. 📆 is taken as maghatic — 📳 默契為非但聞見之知而已 he has a cutablite approximation of and agree. mont with, there. It is not that he blicare them m rais by housing and monut 大路有 John This to jutnesd by I and on hing with the next paragraph and he acceptate it of the the bord wit on, he very at y affecting all bonds. 大师选化解開於我被目 reetly no it seems to me, taken it me - 🙀 🎉

he depend on I translate the expension of the claims which is give a feely-was become Thompson The perfectly hely man of this hind torrefore, stane he is each and so great how ma it in ony way he, that there is ony On ag to the whole entropies, no which he leads or in which he inheren, or in which he budgeress. lare, that he may afterwards operate " a. The humanity is all in dimensions and expection. extering purfacily in the imps. Of ) I do not there which to very. The old scatterments are to be wandering master of mysterious operations to be provided to every the old scatterments are to be seen that the outside and third clauses, or if there is pure a to be seen and third clauses, or if there is pure a total only the sage one know the community of the sage one know the community of the sage of the community of th

Chu Rai reclaims, and justly In the El He the party 我可知其小也險却和間 便御足人。形體和何險不 贝克法有玻之和 便足險也 大這般攝大 在心亦這般騙 浩浩其天 "Here's and man are not properly two and man to separate to an Horsest and by his saving this host. Of their motor a discovery, he raticulting underestlesses their necessing and enting men all my to from MR. Freez who there he may not be much and ble otto cores descenses known. But he the lealy to laten away and a I would be Heaven. How to depend, or to be embred by it in the first duting and removing that said has my of the seplace, that he may afterwards operate" in The Thin a the lating it eway. That he up down there cleaves take measured to the three in no wide and great so Heaven is, my maint in the presenting paragraph. The virtuous nine so wide and great and production and Ben a re in about How many is to improve the from the first in the in the state of the first in the first in

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embroidered robe alse puts a plain, single garment, intimating a dislike to the display of the elogance of the former. Just so, it is the way of the emporior man to profer the connealment of his virtue, while it deily becomes more illustrious, and it is the way of the ment man to seek notorioty, while he daily goes more and more to run. It is characteristic of the superior man appearing insipid, yet pover to produce satisfy, while showing a simple negligence, yet to have his accomplishments recognised; while scenningly plain, yet to be discreminating. He knows how what is distant lies in what is near the knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, 'Although the fish sink and les at the bottom, it is still quite clearly seen. Therefore the superior man examines his heart, that there may be nothing wrong

## The commencement and the margarine 要衣 要 and 漢 are spaceped. the there a up a fall of the first has giving the spirit of the passage. The ode to the Thirty, a security of a not on the stands on the many of the passage This words with Reason, and was not the proference of a true, advancing step by step to man,
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there, and that he may have no cause for diseatts faction with himself. That wherein the super or man causes be equalled as simply this.—his work which other men cannot see

3. It is said in the Book of Postry, Locked at in your spartment, be there free from slame as being exposed to the hight of heaven. Therefore, the superior man, even whom he is not moving has a recting of reverence, and while he speaks not, he has the feeling of truth follows.

4 It is said in the Book of Poetry, 'In amound is the offering presented, and the aperit approached to there is not the abglitent contention. Therefore the superior man does not usu rewards, and the people are stimulated to virtue. He does not show anger, and the people are awed more than by Latchets and buttle axes.

5 It is said in the Book of Poetry, Which needs no darplay is

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6 It is said in the Book of Postry, I report with pleasure your ori me to rithe risking to good meless of tred to sounds and appearance. The Mester used Areng the appearance to taking I rea the person somether and of personnels are but tribute and een en-It is said to senther one "His riet of a light as a hair. Still a their wal and but of companions as to its size. "The dange of the supreme Heaven have neither sound nor smell." That a perfect VIPEUKC'

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To assessed, surpassed, A. Y. ave. I will p.

The set force. To be able for A X v. z. 🦐 🍇 to brancherts the trobust. A., X111 4

(r) Tool, testod testorers A. If vitt to labour A., ElE v., EE il. t. A.

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(4) To encourage, advise, D.M., 22. to another to part to be be advised, D. M., m. 13, emin 4. A., II. 42.

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& rang a caskol, A., IX. tal.

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To grow up as grain, A., XVII. nat p

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Law, as granted, D.M., etc. 1. 弘 冯. he shand himself to sived in to low, mean house, &, VIII. and

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(r) Latty, build, A., XIV. Iv. (a) Partland, influring, D.M., Et. to A., VIII. Miles de al al.

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> 10 Dignified, stern. A., VII. Smeeling SIE 1, 2, 12 T opposes, A XVII. 3th 12 To keep the duthers in from above the water, in evening a stream. A., XIV, elit. a.

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> To inform respectfully, A., III gvii, 4; ALL andt.

Thois, Sevenes, A., VII. nitl. D. M., iv. & GLe, oh a

(1, Catholie, A., Il. atr. (2) Erplatued by 至, L XL t.g. (g) To amint, girn charity to synonymous with A. VL lik a. (4) Home of the Chan dynasty of at to original stel, may. 用公. the date of Chie, some 图任, a man's Blane, A, XVI. L. A. 图 南, and of the Source of the Phili-ching, XVII, p. r.

III pile, almot da, IIIL vl. 2.

(1) To order, direct; what is appointed, speken of which Bearen appoints,—the A II iv 4; VI is vii II iv 4; viii 4

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The 4th team, To assuming in sing-ing A., VII sand.

To blame, A., If I will m.

To smile at, A., XI. 2017. 4, 8, 2.

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(1) Survey, narrowskil, in Stal antry, G. Len, will a D. H. i. A. TIX rave, and a Hancoury apithet of a duba of As. D. M., xu. z. A. 12 min, st of

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(1) 研 線 a hind of tree, A., 2X xxx.

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(r) To sait, to sait about, in investigate; question, yearen, a To inquire for, a questino, passa a To inquis to vicit. A VI viti ; VIII iv. : a complementary inquiry, A., X. a., t

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(1) Good the good - in both members, and all persons, mean. . 2 Hat full ability, D.M., als. a. A., V set VIL and a set outsides, or make, good, O.L. a. a. A. IV in.

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Oterm, rude, A., MI, 275- 41

(c) To teste, A., Z. 2l. o, with t. (n) Same of the automost marthes, D.M., XIX. 6. (a) Indicate the present contribute and past tensor, being often joined with #1, A., III. mivy VIIX. v. of al.

(t) A vessel, a tonl, D.H., air. p. A., XV to Mataphorically A. H. att. Y. Hi, (a) Capacity, salibre, A., 212, 230, 3 (a) To inn according to sepacity, A., XIII. 227

An exclamation of grief, of contempt A, XI value XIX vilue XIII an a

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## THE BUT RADICAL.

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(2) As a proposition. Reprise of taking remains from, D.M. XVII.5. A. XX. is a 12. As a verb. To follow, encound to A. II. as in e., XI. xx q. To raily on, A. I. sait.

The name of Conference favourite dis-

4. Distrement, reduced to strain, D.M. A'udu 21. O. A. ZZ t.r. 199 (4) overcome with wine, A. EZ. 20. (a) Stupid ty and the feeding of it. D.M., 22. 16. A. ZV. (2.

(1) Flem, strong, A., L. viii) XVI. L. b. YXV L. p. (a) Obstinate, obstinacy, A., IX. iv; XIV. tracty, R. (p) Heen, signardly, A., VII EEE. (a) Firmty, D.M., ex. ch. p. Corrainly advect, D.M. trat. p. A., IX. vt. ct. XIV. exactif. 1, XV h. p. xi. p.

A gardelon, A., XIII. iv t

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the a physica to the term would for the whole
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A. L. e, et al. (2) to educations a
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(1) To think, imagens, A., VII. all.

THE STOP MADICAL, -

(2) The ground, ground, earth, D.E., zevi p. A. V 12, r. o A + man and hard, D.E., such p. (2) + conferent, A., IV. zd.

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The locable, for endance, A., VY, Inc.

The spine of an abstead severeign, A VIII a.g. TT i.r. Coupons with Shan, GL. C. G. Hall.

To personally, fractional products, volume, D.M., a. S. et al. A. XIV xixvi v. s. s. Arond, the way, P M., et a. A., XVII.

L L STY

To fall, be fallen, A., MIN unit. a.

(1) To show up, us a narrow, A., III. D.E. v. 5

To be reined, A., IVII. sei, p.

A man's arms, A., LIV give.

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of A scholar, A. IV to VIII. bit of a An officer D M arts. 3, 22 is, 16 A. Earl 22 is about it is 22 many change had the XV vi it of 3 Agille 姚明之士·groom, A. IVILL S TIL ILL

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(s) Night, A., IX. urt | XV. unn, D.M., artic 6. (a) A (b), a monto designation A EVILL A.

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(1) As individual man 凡 夫, a der to a late of the same common With the addition A. IZ 10, EVIL TV. 夫賴 hubbarland who D \$ 121 a. b. EL & ALIES VILL & A AM a present same, applicable to as the same short or growt affirm a first part of some \$10 per \$ 年夫人 Blood the wife of the prison of a Phala L. I'L zir · 夫子 manier, thy very year master applied to the feathers but not confined to hen, A. I. z. t, s, III znv, IV as a, applicat of the other

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> bechinetten by five many lastaness to the A., Eh. X. (5) \$13 - 67, A., XI. 227, to. 16) Chaurte 如其仁. A., XIV. zvil. a

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夫婦 howband and with D.M. all n a, xx E A., XIV rolle y 婦人

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THE I LANGE MADICIAL, M A form | Joseph A., YL (v.

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To vall at, eleader, A., EVII. extv.

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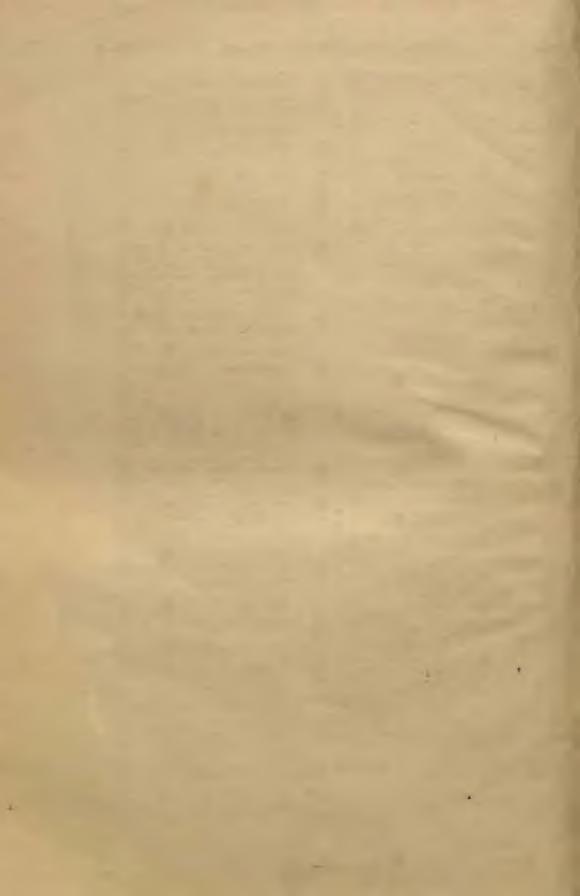
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